Krishnadas Sanskrit Studies XI

Śrīvaradarāja's

Laghusiddhāntakaumudī

With English Version and Commentary on -

Sajñā , Paribhāṣā , Sandhi , Kāraka , Samāsa and Strī-pratyaya.

By

Dr. Ghanashyam Dora

Chowkhamba Krishnadas Academy
Varanasi.

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Chowkhamba Krishnadas Academy
Varanasi.

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Publisher : Chowkhamba Krishnadas Academy, Varanasi
Printer : Chowkhamba Press, Varanasi
Edition : Fourth, 2014
Price : Rs. 245.00 (P.B.)
Rs. 375.00 (H.B.)

ISBN : 978-81-218-0218-0

© CHOWKHAMBA KRISHNADAS ACADEMY

Post Box 1118
K. 37/118, Gopal Mandir Lane
Golghar (Near Maidagin)
Varanasi-221001 (India)
Phone : (0542) 2335020

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CHOWKHAMBA SANSKRIT SERIES OFFICE
K. 37/99, Gopal Mandir Lane
Golghar (Near Maidagin)
Post Box 1008, Varanasi-221 001 (U.P.) India
Phone : Office : (0542) 2333458, Res. : 2334032 & 2335020
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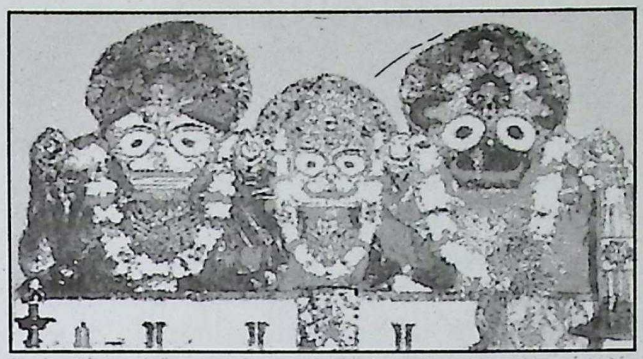

नीलाद्रौ शङ्खमध्ये शतदलकमले रत्नसिंहासनस्थम्।
सर्वालङ्कारयुक्तं नवघनरुचिरं संयुक्तं चाग्रयजेन॥
भद्रायां वामभागे रथचरणयुतं ब्रह्मारुद्रेन्द्रसेव्यम्।
देवानां सारमेकं सज्जनपरिवृतं ब्रह्मदारु स्मरामि॥

Nīlādrau śaṅkhamadhye śatadalakamale ratnasiṁhāsanastham,
sarvālaṅkārayuktaṁ navaghanaruciraṁ saṁyuktaṁ cāgryajena.
bhadrāyāṁ vāmabhāge rathacaraṇayūtaṁ Brahmārudrendrasevyam,
devānāṁ sāramekaṁ sajjanaparivṛtaṁ Brahmadāru smarāmi.

I am meditating thy Lord *Jagannātha*, the wooden embodiment of the Supreme Being, radiant like new cloud and graced with various ornaments, accommodated at the left side of Goddess (sister) *Subhadrā* accompanied by the elder brother Lord *Balabhadra*, provided with a chariot at the feet, worshipped by the Lords - *Brahmā*, *Rudra* and *Indra*, surrounded by the virtuous devotees, the unique essence of the deities (the almighty), ascended on the throne like lotus of a hundred of petals that studded with gems and (the temple) situated at the middle part of the city that is shaped like a conch-shell and called as *Nilādri* (Blue Hill) i.e. *PURI*.

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Dedicated to
the lotus feet of my deceased father,
who bestows generous blessings
for my multifarious prosperity,
in commemoration and honour of
the departed Soul
on the occasion of first anniversary.

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FOREWORD

This original text of Laghusiddhāntakaumudī by śrī Varadarāja is based on Pāṇinian grammar which is universally appreciated and has an age long tradition behind it. Dr. Ghanashyam Dora has done an excellent job by presenting its exposition by using a very simple, lucid and easy to understand language along with distinctive illustrations. He has tried to reveal the mysteries of Pāṇinian aphorisims and elaborately deals with intricacies therein by useful explanations along with suitable examples.

Laghusiddhāntakaumudī has been prescribed as a text book at the Graduate and Post Graduate levels by different Universities. Such an edition was necessary for the Sanskrit learning students at their initial stage. This book will be like a preliminary stepping stone towards the study of higher texts like Siddhāntakaumudī.

I had a very pleasant experience to go through the entire book consisting of Sajñā, Paribhāṣā, Sandhi, Kāraka, Samāsa and Strī-pratyaya. The presentation of Pāribhāṣika-sabdaprakaraṇam (the chapter on technical terminology in sanskrit Grammar) along with their original sources will be undoubtedly, helpful to a beginner. Dr. Dora is praise- worthy for bringing out such a rare edition of the text and I hope this will be highly appreciated by the readers.

I wish the book all success.

Sd/-
(Prof. Alekha Chandra Sarangi),
Vice-Chancellor,
Shri Jagannath Sanskrit University,
Shrivihar, Puri .

The 25th. day of May, 2006.

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PREFACE

I have great pleasure in presenting the translation together with the analytical and critical expositions based on the text - *śrīvaradarāja's "Laghu-siddhāntakaumudī"* (the diminutive elucidation on the established truth), so as to facilitate the newly entrants of Sanskrit grammar. Sanskrit grammar occupies the first and foremost place as rhetorical exposition of both the Classical and Vedic literatures. Grammar is also defined as *śabdānuśāsana* (the science of words) and real knowledge comes through the etymological derivation of words (व्याक्रियन्ते व्युत्पाद्यन्ते शब्दा अनेनेति - शब्दज्ञानजनकं व्याकरणम्।).

Out of six limbs of the Vedas (the *Veda Puruṣa*) viz. *Śikṣā* (the science of proper articulation and pronunciation), *Kalpa* (prescription of ritual or ceremonial rules), *Vyākaraṇa* (Grammar) *Nirukta* (etymological explanation of difficult Vedic words), *Chanda* (the science of prosody) and *Jyotiṣa* (astronomy); Grammar has been said to be the मुख or the oral cavity which is the most distinguished part of the Vedas . Hence , it is told -

मुखं व्याकरणं तस्य ज्योतिषं नेत्रमुच्यते। निरुक्तं श्रोत्रमुद्दिष्टं छन्दसां विचितिः पदे॥
शिक्षा घ्राणं तु वेदस्य हस्तौ कल्पान् प्रचक्षते॥

Persons devoid of proficiency in grammar shall be deprived of entering into various scriptural injunctions and acquisition of unerring knowledge of Sanskrit texts . It is told - विना व्याकरणं विद्या व्यञ्जनं लवणं विना। द्रव्यशास्त्रविहीना च चिकित्सा निस्फला भवेत्॥

According to Rig Veda , *Brahmā* was considered to be the primitive propounder of Sanskrit Grammar and it was descended to earth through - *Bṛhaspati -> Indra -> Bharadvāja ->* a panel of sages -> *Brāhmaṇas* respectively. Although a panel of names of ancient grammarians like *Apisali, Kāśyapa, Gārgya, Gālava, Cākravarmaṇa, Bhāradvāja, Śākaṭāyana, Śākalya, Śeṇaka* and *Sphoṭāyana* are found in *Siddhāntakaumudī*, their complete literary works have not yet been made out else where.

With a view to acquire knowledge in grammar, *Maharṣi Pāṇini*

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gratified Lord *śiva* by means of ruthless meditative devoutness. On the basis of the fourteen groups of sound produced from the drum (डमरुः) of Lord *śiva* after his frantic dance (ताण्डवनृत्यम्), *Maharṣi Pāṇini* composed fourteen varieties of aphorisms or *sūtras* like *'aiuṇ'* (अइउण्) which are known as the *Māheśvara sūtras* or *Śiva sūtras*. (नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्। उद्धर्तुकामः सनकादिसिद्धानेतद् विमर्शे शिवसूत्रजालम्॥). The Great *Aṣṭādhyāyī Vyākaraṇa* or 'the Grammar on Eight Lectures' , consisting of 3978 succinct aphorisms, is an extensive exposition on the basis of these fourteen *Māheśvara sūtras*.

Subsequently, *Maharṣi Kātyāyana* brought out a detailed Explanatory Glossary (वार्तिकम्) by appending some supplementary rules to comment on *Aṣṭādhyāyī* - (a) which was said , (b) which was left unsaid and (c) which was imperfectly said in it.

उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते। तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः॥

To let more easy access into Sanskrit Grammar, *Maharṣi Patañjali* who is said to be the author of *Yoga Sūtra*, *Mahābhāṣya* and *Vaidyaka śāstra (Caraka Samhitā)*, vividly explained the ambiguous precepts both of the *Aṣṭādhyāyī* of *Maharṣi Pāṇini* and the *Vārtika* of *Maharṣi Kātyāyana*.

योगेन चित्तस्य पदेन वाचां मलशरीरस्य च वैद्यकेन।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि॥

Subsequently, sages like *Jayāditya-Vāmana*, *Bhartṛhari*, *Bhaṭṭojī Dikṣīta*, *Varadarāja* and *Nāgeśa Bhaṭṭa* made commentaries on *Pāṇinian* Grammar by which Sanskrit Grammar could moderately be apprehended

विस्तारयति लेशोक्तं संक्षिप्यत्यतिविस्तरम्। संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम्॥

My efforts made in translating some sections like *Sajñā*, *Paribhāṣā*, *Sandhi* , *Kāraka* , *Samāsa* and *Strī-pratyaya* of the text shall be amply rewarded, if this work trends a hand to suit the needs of University students at different stages in general and science based BAMS students in particular. The object of this part is to provide simple introduction to the fundamentals of Sanskrit Grammar for the beginners as well as esteemed readers. Sanskrit Grammar has had a vast and varied development which can not be treated adequately in a brief work like this. The second part of the *Laghusiddhāntakaumudī* is

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going to be completed shortly so as to provide the students a bird's eye view and prepare them for more intensive study on the Sanskrit Grammar.

I am grateful to Prof. A. C. Sarangi, Vice-Chancellor, Prof. K. C. Parhi, PG Deptt. of Vyākaraṇa, Dr. Simachal Panda, Development Officer, Dr. G. C. Kar, Reader in vyākaraṇa, Shree Jagannath Sanskrit University, Shree Vihar, Puri, at whose guidance and inspiration this work was undertaken. I gratefully acknowledge my indebtedness to Dr. Biranchi Narayan Tripathy, at whose supervision this work could have been concluded. I must honour my father late Raghunath Dora and mother Manikya Devi and express my sincere thanks to Smt. M. Narayani, my beloved wife, Dr. Sanatanu Hazary, my son-in-law, Dr. Dimple Sanghamitra, my daughter and Dr. Chinmaya Bhabani Prasad, my son, at whose active participation this work could have been made out successfully.

Mahāviṣuva saṅkrānti ,
the 14th , April , 2006 .

Dr. Ghanashyam Dora.
Gopabandhu Ayurveda Mahavidyalaya,
Puri.

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Key to Indo-Romanic Translation.

अ	a	ट	ṭa	ङ्ख	ṅkha	स्ख	skha
आ	ā	ठ	ṭha	ङ्ग	ṅga	ग्द	gda
इ	i	ड	ḍa	ङ्घ	ṅgha	ग्ध	gdha
ई	ī	ढ	ḍha	ञ्च	ñca	श्च	śca
उ	u	ण	ṇa	ञ्छ	ñcha	श्छ	ścha
ऊ	ū	त	ta	ञ्ज	ñja	ष्ट	ṣṭa
ऋ	ṛ	थ	tha	ञ्झ	ñjha	ष्ठ	ṣṭha
ॠ	ṝ	द	da	ण्ट	ṇṭa	ब्ज	bja
ऌ	ḷ	ध	dha	ण्ठ	ṇṭha	ब्झ	bjha
ॡ	ḹ	न	na	ण्ड	ṇḍa	स्प	spa
ए	e	प	pa	ण्ढ	ṇḍha	स्फ	spha
ऐ	ai	फ	pha	न्त	nta	ब्द	bda
ओ	o	ब	ba	न्थ	ntha	ब्ध	bdha
औ	au	भ	bha	न्द	nda	का	kā
अं	am	म	ma	न्ध	ndha	कि	ki
अः	aḥ	य	ya	म्प	mpa	की	kī
क	ka	र	ra	म्फ	mpha	कु	ku
ख	kha	ल	la	म्ब	mba	कू	kū
ग	ga	व	va	म्भ	mbha	कृ	kṛ
घ	gha	श	śa	क्त	kta	कॄ	kṝ
ङ	ṅa	ष	ṣa	क्न	kṇa	के	ke
च	ca	स	sa	क्य	kya	कै	kai
छ	cha	ह	ha	क्र	kra	को	ko
ज	ja	क्ष	kṣa	क्ल	kla	कौ	kau
झ	jha	ज्ञ	jña	क्व	kva	कं	kaṁ
ञ	ña	ङ्क	ṅka	स्क	ska	कः	kaḥ

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श्रीमद्वरदराजाचार्यविरचिता -

लघुसिद्धान्तकौमुदी ।

नत्वा सरस्वतीं देवीं शुद्धां गुण्यां करोम्यहम् ।
पाणिनीयप्रवेशाय लघुसिद्धान्तकौमुदीम् ॥

Having reverential obeisance to goddess Sarasvatī, the holy and endowed with virtues, I make this Laghusiddhāntakaumudī, the diminutive elucidation on the established truth, in order to enable persons entering into the Pāṇinian Grammar.

解明. 說明

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संज्ञाप्रकरणम्।
(Sañjñāprakaraṇam).
(Definition Chapter).

१ - अइलउण्।	(aiuṇ).
२ - ऋऌक्।	(ṛlṛk).
३ - एओङ्।	(eoṅ).
४ - ऐऔच्।	(aiauc).
५ - हयवरट्।	(hayavaraṭ).
६ - लण्।	(laṇ).
७ - ञमङणनम्।	(ñamaṅaṇanam).
८ - झभञ्।	(jhabhañ).
९ - घढधष्।	(ghaḍhadhaṣ).
१० - जबगडदश्।	(jabagaḍadaś).
११ - खफछठथचटतव्।	(khaphachaṭhathacaṭatav).
१२ - कपय्।	(kapay).
१३ - शषसर्।	(śaṣasar).
१४ - हल्।	(hal).

(i) इति माहेश्वराणि सूत्राण्यणादिसंज्ञार्थानि।

(iti Māheśvarāṇi sūtrāṇyaṇādisañjñārthāni).

(इति + माहेश्वराणि + सूत्राणि + अण् + आदि + संज्ञा + अर्थानि)।

इति माहेश्वराणि सूत्राणि = These fourteen groups of letters are called *Māheśvara sūtra* (महेश्वरादागतानि माहेश्वराणि), अण्-आदि = beginning from the अण् प्रत्याहार (अइउण्) &c., संज्ञा-अर्थानि (सम्यक् ज्ञायते अनया संज्ञा) = are meant for *'sajñā'*. (definition).

These fourteen groups of letters are derived from Lord *'śiva'* or *'Maheśvara'* and called as *'śiva sūtra'* or *'Māheśvara sūtra'* Beginning

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from the *'aiuṇ'* &c. each of the fourteen groups of letters (technical terms) is meant for *'sajñā'* or definitions.

For example - the *'aiuṇ'* is a *sūtra* that denominates the letters अ, इ and उ. A 'प्रत्याहार' (प्रत्याह्रियन्ते संक्षिप्यन्ते वर्णा यत्र स प्रत्याहारः) is the comprehension of several letters into one syllable. A *sūtra* (aphorism or a precept or a short rule) is the concised technical sentence that expresses more thing in it (अल्पाक्षरत्वे सति बह्वर्थबोधकत्वं सूत्रत्वम्).

(ii) - एषामन्त्या इतः। (eṣāmantyā itaḥ).

एषाम् = of these aphorisms (fourteen groups of letters), अन्त्याः = the last (final or ending) letters, इतः = are to be termed as इत् (disappearance or abolition). (एति अपगच्छतीति इत्).

The final letters of these aphorisms are to be termed as *'it'*.

For example - the final letter ण् of "अइउण्" is a deprivation or omission with substitution of a blank. Only अ, इ and उ are to be taken into account. In अच् प्रत्याहार the final letters - ण् , क् , ङ् and च् (aphorism No.1 to 4) are termed as इत् (abolition) and only vowels (स्वरवर्ण) are taken into account. Similarly, all the final letters in हल् प्रत्याहार (aphorism No. 5 to 14) are to be deleted and only consonants (व्यञ्जनवर्णाः) are to be accepted.

(iii) - हकारादिष्वकारः उच्चारणार्थः। (hakārādiṣvakāraḥ uccāraṇārthaḥ).

(हकार + आदिषु + अकारः + उच्चारणार्थः)।

हकार-आदिषु = beginning from the ह् of "हयवरट्" and ending in the ह् of "हल्". (all the consonants), अकारः (ह्रस्व-अकारः) = association of the short - अ, उच्चारणार्थः = is meant for easy articulation (pronunciation or utterance).

Beginning from the *'h'* of the aphorism *'hayavaraṭ'* and ending in the *'h'* of the aphorism - *'hal'*, the short *'a'* is associated with the consonants for easy articulation.

For example, in "हयवरट्", the final letter ट् disappears by applying the rule एषामन्त्या इतः. Here, the bare consonants - ह्, य्, व् and र् are taken into account by discarding the अ, as it is associated for easy articulation like ह् + अ

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= ह (न पुनरन्तरेणाचं व्यञ्जनस्योच्चारणमपि संभवति). Rest of the consonants in शिवसूत्र are be assumed accordingly.

Repeated description of the ह् in the aphorisms "हयवरट्" and "हल्" is made owing to its necessity in अश्, अट्, इण्, हश्, झल्, बल् and शल् प्रत्याहार.

(iv) - **लण्मध्येत्वित्संज्ञकः।** (laṇmadhyetvitsañjñakaḥ).

(लण् + मध्ये + तु + इत् + संज्ञकः).

लण्-मध्ये = in between the ल् अ ण् (the intervening - अ), तु-इत्-संज्ञकः = is to be termed as इत्.

In the rule *'laṇ'*, the short *'a'* that comes after the *'la'* and precedes to the *'ṇ'*, is declared to be *'it'*.

Here, the अ does not mean for easy articulation of the consonant ल् as like as in हकारादिष्वकारः उच्चारणार्थः. A distinct rule like लण्मध्ये त्वित्संज्ञकः has been framed to declare the short अ as इत् so as to establish the र-प्रत्याहार, by conjoining the अ as इत् with the र of हयवरट् (र-अ), where both the र् and the ल् are ascertained . (see the precept - २९ -उरण् रपरः).

१ - **हलन्त्यम्। १।३।३।** (halantyam). (हल् + अन्त्यम्)।

उपदेशेऽन्त्यं हलित्स्यात्। उपदेश आद्योच्चारणम्।

सत्रेष्वदृष्टं पदं सूत्रान्तरादनुवर्तनीयं सर्वत्र ।

हलन्त्यम् = the final consonant, उपदेशे = in the specification, अन्त्य = the final, हल् (व्यञ्जनवर्ण) = the consonant, इत्-स्यात् = is to be omitted.

In the event of an *'upadeśa'* or specification, the final consonant is to be termed as *'it'*.

The word उपदेश (आद्योच्चारण) signifies to the following occasions as adopted by the tried of sages - *Pāṇini, Kātyāyana* & *Patañjali* and such practice has been continuing on the basis of regular succession. Such as -

प्रत्ययाः शिवसूत्राणि आदेशा आगमास्तथा। धातुपाठो गणपाठो उपदेशाः प्रकीर्तिता।।

The उपदेश is an enunciation which signifies the technical treaties in Sanskrit Grammar i.e. (a) - प्रत्यय (an affix/suffix), (b) - शिवसूत्र, (c) - आदेश (a substitute), (d) - आगम (an augment), (e) - धातुपाठ (a verbal root) and (f) - गणपाठ (a series of words or roots belonging to the same rule and called after the first word of that series like - भू-आदि गण = भ्वादिगण). For example -

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(a) प्रत्यय :- The final consonant of the affixes (कृत् , तद्धित , सुप् , तिङ्, स्त्री &c.) are directed to be इत् (except - न विभक्तौ तुस्माः). Such as - in the aphorism "स्वपो नन्" the final न् of the affix - नन् is termed as इत्.

(b) शिवसूत्र :- the final consonants ण् &c. of the aphorisms - "अइउण्" &c. are termed as इत् (अइउण् denotes अ इ & उ).

(c) आदेश (आदेशः शत्रुवत्) :- the final consonant ङ् of अवङ् (अव) in the aphorism - "अवङ् स्फोटायनस्य " is termed as इत्.

(d) आगम (आगमो मित्रवत्) :- the final ट् of धुट् (ध्) in the aphorism - "डः सि धुट् " is termed as इत्.

(e) धातुपाठ :- the final ष् of 'डुपचष्' (पच्) in the aphorism - "डुपचष् पाके" is termed as इत्.

(f) गणपाठः :- the final ट् of the series starting from देवट् (देव), नदट् (नद) etc. is termed as इत्.

The following are also told to be the उपदेश (आद्योच्चारण), as accepted by the ancient Grammarians, of which the final consonant is termed as इत्. Such as - धातु-सूत्र-गणोणादि-वाक्य-लिङ्गानुशासनम्। आगम-प्रत्ययादेशा उपदेशाः प्रकीर्तिताः।। These are the technical factors for constituting the Grammar as a whole.

सूत्रेषु-अदृष्टं-पदं-सूत्रान्तराद्-अनुवर्तनीयं-सर्वत्र = unspecified words are to be derived from other aphorisms to manifest the concised meaning of an aphorism. For example - words like उपदेशे and इत् स्यात् have been derived from the aphorism - "२८-उपदेशेऽजनुनासिक इत् स्यात्" to elaborate the obscured meaning of the aphorism - 'हलन्त्यम्' into उपदेशेअन्त्यं हल् इत् स्यात्.

२ - **अदर्शनं लोपः । १ ।१ ।६० ।** (adarśanaṁ lopaḥ).

प्रसक्तस्यादर्शनं लोपसंज्ञं स्यात्।

प्रसक्तस्य (विद्यमानस्य, प्राप्तोच्चारणस्य) = of the apparent (existing or present in articulation), अदर्शनम् = disappearance, लोपसंज्ञं स्यात् = to be termed as 'elision'.

A letter which is apparently present in articulation and subsequently disappears, that is to be termed as *'lopa'* or elision with substitution of a blank.

Here, अदर्शनम् does not correspond to visualisation because, articulated word is perceived through auditory system i.e. the ears. The word लोप means

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destruction which is self contradictory to शब्द, as शब्द is eternal. Hence, the earnest meaning of अदर्शनं लोपः is that, the word which was previously present in articulation and subsequently disappears by rules is called as लोप or non-existent for articulation.

३ - **तस्य लोपः। १।३।९।** (tasya lopaḥ).

तस्येतो लोपः स्यात् । णादयोऽणाद्यर्थाः।

तस्य-इतः = of that इत्, लोपः स्यात् = to be termed as लोप or elision, ण- आदयः = the existing final इत् letters - ण्, क् &c. of चतुर्दशशिवसूत्र, अण्-आदि-अर्थाः = are meant for constituting the aphorisms like अण् (अइउण्).

The letter which is termed as *'it'*, let there be an elision or *'lopa'* by deleting the *'it'*.

णादयो-अणाद्यर्थाः - the existing final इत् letters - ण् of the aphorism - अइउण् and क् of the aphorism - ऋलृक् &c. (in the चतुर्दशशिवसूत्र), are to be deleted by substituting a blank. Their existence is meant for constituting the aphorisms like अइउण्, ऋलृक् &c. Without a final इत् an aphorism like अइउण् can not be constituted. As per the norms of the present precept, the specified इत् of the precepts - हलन्त्यम्, उपदेशेऽजनुनासिक इत्, आदिर्ञिटुडवः, षः प्रत्ययस्य, चुटू , लशक्वतद्धिते &c. are also liable for elision.

४ - **आदिरन्त्येन सहेता। १।१।७१।** (ādirantyena sahetā).

(आदिः + अन्त्येन + सह + इता)।

अन्त्येनेता सहित आदिर्मध्यगानां स्वस्य च संज्ञा स्यात्। यथा -

अणिति अ इ उ वर्णानां संज्ञा। एवं-अक्-अच्-हल्-अल् इत्यादयः।

अन्त्येन-इता-सहित = with the final इत् of माहेश्वर सूत्र, आदिः-मध्यगानां = of the initial (आदि) and the intervening (मध्यग) letters, स्वस्य च संज्ञा स्यात् = to be the name (definition) of the initial itself and the intervening letters.

An initial letter conjoining with a final *'it'* of the *"Māheśvara sūtra"*, let be the name or definition of the initial itself and the intervening letters.

This is a rule framing precept for a प्रत्याहार (प्रत्याहारविधायकसूत्रम्). The word प्रत्याहार (प्रत्याह्रियन्ते संक्षिप्यन्ते वर्णाः) means a comprehension of several letters into

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one syllable. In other words, to frame a प्रत्याहार - (i) there must be an इत् at the end, (ii) beginning or initial letter may be any one of the prior letters excluding the letter that termed as इत् (iii) intervening letters are to be present in between the initial and final इत् and (iv) intervening इत् letters are not to be taken into account. For example - the intervening इत् letters - ण्, क्, ङ् in अच् प्रत्याहार are to be deleted and the vowels are taken into account (प्रत्याहारेष्वितां न ग्रहणम्).

अण्-इति अ इ उ वर्णानां संज्ञा :- अण् (अइउण्) is a प्रत्याहार which denotes the vowels - अ, इ and उ, by deleting the final ण् as it is termed as इत्. Here the अ is the initial (आदि) letter, the इ and the उ are the intervening (मध्यग) letters in between the initial - अ and the final - ण् of अण् प्रत्याहार (अइउण्).

एवं-अक्-अच्-हल्-अल् इत्यादयः :- Appropriately, (i) अक् is a प्रत्याहार which denotes अ, इ, उ, ऋ and ऌ, (ii) अच् प्रत्याहार contains the vowels (स्वरवर्ण) viz. अ, इ, उ, ऋ, ऌ, ए, ओ, ऐ and औ, (iii) हल् प्रत्याहार (starting from the aphorism - हयवरट् to हल्) denotes all groups of consonants viz. ह्, य्, व्, र्, ल्, ञ्, म्, ङ्, ण्, न्, झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष्, स् & ह्, (iv) अल् प्रत्याहार (the whole शिवसूत्र) denotes all the alphabets in Sanskrit vernacular including the vowels, the semi-vowels, the class consonants, the sibilant and the aspirate - ह्.

By adhering this rule, the case affixes - सु औ जस्, अम् औट् शस्, टा भ्याम् भिस्, ङे भ्याम् भ्यस्, ङसि भ्याम् भ्यस्, ङस् ओस् आम्, ङि ओस् सुप् are compre- hended into one syllable and called सुप् प्रत्यय by conjoining the initial सु with the final प्. Similarly, the tense affixes - तिप् तस् झि, सिप् थस् थ, मिप् बस् मस्, त आताम् झ, थास् आथाम् ध्वम्, इट् वहिङ् महिङ् are comprehended into one syllable and called तिङ् प्रत्यय by conjoining the initial ति with the final ङ्.

On the basis of the precept - आदिरन्त्येन सहेता, the following syllables (प्रत्याहार) are made out severally.

१ - अण् प्रत्याहार - अ इ उ (ढ्रलोपे पूर्वस्य दीर्घोऽणः)।

२ - अक् प्रत्याहार - अ इ उ ऋ ऌ (अकः सवर्णे दीर्घः)।

३ - अच् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ (इकोयणचि)।

४ - अट् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् (शश्छोऽटि)।

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५ - अण् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् ल् (अणुदित्सवर्णस्य चाऽप्रत्ययः)।

६ - अम् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् ल् ञ् म् ङ् ण् न् (पुमः खय्यम्परे)।

७ - अश् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् (भो भगो अघो अपूर्वस्य योऽशि)।

८ - अल् प्रत्याहार - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् ह् (अलोऽन्त्यस्य)।

९ - इक् प्रत्याहार - इ उ ऋ ऌ (इकोयणचि)।

१० - इच् प्रत्याहार - इ उ ऋ ऌ ए ओ ऐ औ (नादिचि)।

११ - इण् प्रत्याहार - इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् ल् (इणः ष)।

१२ - उक् प्रत्याहार - उ ऋ ऌ (उगिदचां सर्वनामस्थानेऽधातोः)।

१३ - एङ् प्रत्याहार - ए ओ (एङः पदान्तादति)।

१४ - एच् प्रत्याहार - ए ओ ऐ औ (एचोऽयवायावः)।

१५ - ऐच् प्रत्याहार - ऐ औ (वृद्धिरादैच्)।

१६ - हश् प्रत्याहार - ह् य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् (हशि च)।

१७ - हल् प्रत्याहार - ह् य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् ह् (हलन्त्यम्)।

१८ - यण् प्रत्याहार - य् व् र् ल् (इकोयणचि)।

१९ - यम् प्रत्याहार - य् व् र् ल् ञ् म् ङ् ण् न् (हलो यमां यमि लोपः)।

२० - यञ् प्रत्याहार - य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् (अतो दीर्घो यञि)।

२१ - यय् प्रत्याहार - य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् (अनुस्वारस्य ययि परसवर्णः)।

२२ - यर् प्रत्याहार - य् व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् (यराऽनुनासिकेऽनुनासाको वा)।

२३ - वश् प्रत्याहार - व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् (नेड् वशि कृति)।

२४ - वल् प्रत्याहार - व् र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् ह् (लोपो व्योर्वलि)।

२५ - रल् प्रत्याहार - र् ल् ञ् म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् ह् (रलो व्युपधाद्धलादेः संश्च)।

२६ - मय् प्रत्याहार - म् ङ् ण् न् झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् (मय उञो वो वा)।

२७ - ङम् प्रत्याहार - ङ् ण् न् (ङमो ह्रस्वादचि ङमुण् नित्यम्)।

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२८ - झष् प्रत्याहार - झ् भ् घ् ढ् ध् (एकाचो बशो भष् झषन्तस्य स्ध्वोः)।
२९ - झश् प्रत्याहार - झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् (झलां जश् झशि)।
३० - झय् प्रत्याहार - झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् (झयो होऽन्यतरस्याम्)।
३१ - झर् प्रत्याहार - झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् (झरो झरि सवर्णे)।
३२ - झल् प्रत्याहार - झ् भ् घ् ढ् ध् ज् ब् ग् ड् द् ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् ह् (झलो झलि)।
३३ - भष् प्रत्याहार - भ् घ् ढ् ध् (एकाचो बशो भष् झषन्तस्य स्ध्वोः)।
३४ - जश् प्रत्याहार - ज् ब् ग् ड् द् (झलां जश् झशि)।
३५ - बश् प्रत्याहार - ब् ग् ड् द् (एकाचो बशो भष् झषन्तस्य स्ध्वोः)।
३६ - खय् प्रत्याहार - ख् फ् छ् ठ् थ् च् ट् त् क् प् (पुमः खय्यम्परे)।
३७ - खर् प्रत्याहार - ख् फ् छ् ठ् थ् च् ट् त् क् प् श् ष् स् (खरि च)।
३८ - छव् प्रत्याहार - छ् ठ् थ् च् ट् त् (नश्छव्यप्रशान्)।
३९ - चय् प्रत्याहार - च् ट् त् क् प् (चयो द्वितीयाः शरि पौष्करसादेरिति वाच्यम्)।
४० - चर् प्रत्याहार - च् ट् त् क् प् श् ष् स् (अभ्यासे चर् च)।
४१ - शर् प्रत्याहार - श् ष् स् (शरोऽचि)।
४२ - शल् प्रत्याहार - श् ष् स् ह् (शल इगुपधादनिटः क्सः)।

५ - ऊकालोऽज्झ्रस्वदीर्घप्लुतः। १।२।२७। (ऊकालः + अच् + ह्रस्व + दीर्घ + प्लुतः)। (ūkālo'jjhrasvadīrghaplutaḥ).

उश्च ऊश्च ऊ३श्च वः। वां काल इव कालो यस्य सोऽच् क्रमाद् ह्रस्वदीर्घप्लुतसंज्ञः स्यात्। ऊकालः (उ शब्देन स्वोच्चारणकालो लक्ष्यते) = उच्चारणकालः = prosodial length or time required for the articulation of the short vowel उ. अच् (स्वरवर्ण) = vowels, ह्रस्वः = short, दीर्घः = long, प्लुतः = prolated.

उश्च ऊश्च ऊ३श्च वः (एकमात्रिको उ, द्विमात्रिको ऊ & त्रिमात्रिको ऊ३) = the short, long & prolated ऊ (the ऊ in plural form called वः -> such as - भूः भूवौ भूवः), वां काल इव कालो यस्य (वाम् - of these short, long & prolated ऊ) = whose time of articulation is equal to that of the prosodial length of these short, long & prolated ऊ, सोऽच् क्रमाद् ह्रस्वदीर्घप्लुतसंज्ञः स्यात् = that vowel is proclaimed as short, long & prolated respectively.

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Basing on the prosodial length of the '*ū*', the vowels, whose time of articulation is equal to that of one unit, two units & three units, are to be designated as short, long & prolated respectively.

The word - मात्रा indicates here to the estimation of articulating time in units. Hence the एकमात्रिक उ, द्विमात्रिक ऊ and त्रिमात्रिक ऊ३ are to be designated as ह्रस्व (short) दीर्घ (long) & प्लुत (prolated) respectively. The time required to utter the short vowel is of one unit (एकमात्रिक), the long vowel to that of two units (द्विमात्रिक), the prolated requires three units (त्रिमात्रिक) and the consonant is uttered by half a unit (अर्धमात्रिक). So, it is told -

एकमात्रो भवेद्ध्रस्वो द्विमात्रो दीर्घ उच्यते । त्रिमात्रस्तु प्लुतो ज्ञेयो व्यञ्जनं चार्धमात्रकम्।।

The ancient Grammarians have exhibited illustration in respect of prosodial length in units as - चाषस्तु वदते मात्रां द्विमात्रं त्वेव वायसः। शिखी रौति त्रिमात्रं तु नकुलस्त्वर्धमात्रकम् ।। The shriek of a Blue-jay (नीलकण्ठ) measures one unit, the Crow cries to that of two units, the Pea-hen shouts to that of three units and the Mongoose screams half a unit. The distinctive estimation of articulating time in all the short, long and prolated forms of prosodial length are found in a Cock's (कुक्कुट) cry - कु कू कू३.

स प्रत्येकमुदात्तादिभेदेन त्रिधा ।

स प्रत्येकम् = these short, long & prolated vowels, उदात्तादि भेदेन त्रिधा = are severally threefold according to the accentuation - उदात्त (acutely accented), अनुदात्त (gravely accented) & स्वरित (circumflexed accentuation).

Again, these short, long & prolated vowels are severally threefold according to the accentuation viz. acute *(udātta)*, grave *(anudātta)* & circumflexed *(svarita)*.

६ - **उच्चैरुदात्तः । १।२।२९।** (uccairudāttaḥ). (उच्चैः + उदात्तः).

तालवादिषु सभागेषु स्थानेषूर्ध्वभागे निष्पन्नोऽजुदात्तसंज्ञःस्यात्।

A Vowel uttered in the upper half of the articulating organ viz. palate or lips &c. is called as acutely accented *(udātta)*.

७ - **नीचैरनुदात्तः । १।२।३०।** (nīccairanudāttaḥ). (नीचैः + अनुदात्तः).

तालवादिषु सभागेषु स्थानेष्वधोभागे निष्पन्नोऽजनुदात्तसंज्ञःस्यात्।

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A Vowel uttered in the lower half of the articulating organ viz. palate or lips etc. is called as gravely accented *(anudātta)*.

८ - **समाहारः स्वरितः । १ । २ । ३१ ।** (samāhāraḥ svaritaḥ).

उदात्तानुदात्तत्वे वर्णधर्मो समाह्रियते यस्मिन् सोऽच् स्वरितसञ्ज्ञः स्यात्।

With the combined characteristics of both the acute and grave accentuations (in the middle part of the articulating organ i.e. palate or lips etc.) a vowel is termed as circumflexed accentuation *(svarita)*.

When अ is uttered in the upper part of the throat is called as उदात्त, in the lower part अनुदात्त and with the combined characteristics स्वरित. Accordingly other vowels are to be assumed as per their articulating organs viz.- इ in the palate, उ in the lips & so on. Accentuation is found in the Vedas for proper pronunciation of Vedic words in accordance with the following marks -

उदात्तः = अ इ उ etc. अनुदात्तः = अ इ उ etc. स्वरितः = अ̍ इ̍ उ̍ etc.

स नवविधोऽपि प्रत्येकमनुनासिकत्वाननुनासिकत्वाभ्यां द्विधा।

(स नवविधः + अपि प्रत्येकं + अनुनासिकत्व + अननुनासिकत्वाभ्यां द्विधा)।

स नवविधोऽपि = The vowel being of nine fold viz. ह्रस्व, दीर्घ & प्लुत X उदात्त, अनुदात्त & स्वरित = ह्रस्वउदात्त, दीर्घउदात्त, प्लुतउदात्त, ह्रस्वअनुदात्त, दीर्घअनुदात्त, प्लुतअनुदात्त, ह्रस्वस्वरित, दीर्घस्वरित & प्लुतस्वरित; प्रत्येकमनुनासिकत्वाननुनासिकत्वाभ्यां द्विधा = These ninefold vowels are further sub-divided into two viz. nasal *(anunāsika)* and non-nasal *(ananunāsika)*.

Accordingly, the vowels are classified into eighteen varieties as :- 3 ह्रस्व-दीर्घ-प्लुत X 3 उदात्त-अनुदात्त-स्वरित X 2 अनुनासिक-अननुनासिक.

९ - **मुखनासिकावचनोऽनुनासिकः । १ । १ । ८ ।**
(mukhanāsikāvacano'nunāsikaḥ).

मुखसहितनासिकयोच्चार्यमाणो वर्णोऽनुनासिकसंज्ञः स्यात्। तदित्थम् -

अ इ उ ऋ ऌ एषां वर्णानां प्रत्येकमष्टादश भेदाः। ऌवर्णस्य द्वादश तस्य दीर्घाभावात्।

एचामपि द्वादश तेषां ह्रस्वाभावात्।

मुखसहितनासिकया उच्चार्यमाणः वर्णः अनुनासिकसंज्ञः स्यात् = A letter articulated in the mouth with the association of nose is to be termed as Nasal *(ananunāsika)*.

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तदित्थम् - अ इ उ ऋ एषां वर्णानां प्रत्येकमष्टादश भेदाः = it is in this manner - the अ इ उ & ऋ are of eighteen varieties as these letters possess 3 types of prosodial lengths X 3 types of accentuations X 2 types of nasalities.

लृवर्णस्य द्वादश तस्य दीर्घ-अभावात् = the ऌ is of twelve modifications due to lack of its long (दिर्घ) form.

एचामपि द्वादश तेषां ह्रस्व-अभावात् = the diphthongs viz. - ए ओ ऐ & औ are of twelve alterations as these do not possess their short (ह्रस्व) forms.

The classification of the vowels (eighteen/twelve modification) is made by implying the above five aphorisms viz. - उकालोऽज्झ्रस्वदीर्घप्लुतः, उच्चैरुदात्तः, नीच्चैरनुदात्तः, समाहारः स्वरितः and मुखनासिकावचनोऽनुनासिकः.

अ इ उ ऋ ऌ	अ इ उ ऋ ए ओ ऐ औ	अ इ उ ऋ ऌ ए ओ ऐ औ
ह्रस्वः	दीर्घः	प्लुतः
उदात्तानुनासिकः	उदात्तानुनासिकः	उदात्तानुनासिकः
उदात्ताननुनासिकः	उदात्ताननुनासिकः	उदात्ताननुनासिकः
अनुदात्तानुनासिकः	अनुदात्तानुनासिकः	अनुदात्तानुनासिकः
अनुदात्ताननुनासिकः	अनुदात्ताननुनासिकः	अनुदात्ताननुनासिकः
स्वरितानुनासिकः	स्वरितानुनासिकः	स्वरितानुनासिकः
स्वरिताननुनासिकः	स्वरिताननुनासिकः	स्वरिताननुनासिकः

In the secular aspect of the Sanskrit literature, while the usage of the short and long form of vowels are found frequently, the occasion of application of the prolated form is found during the exclamation from a distant place. Mostly, the prolated as well as all forms of accentuations of the vowels are meant for Scriptural usage.

१० - तुल्यास्यप्रयत्नं सवर्णम्। १। १। ९। (तुल्य + आस्य + प्रयत्नं + सवर्णम्)।
(tulyāsyaprayatnaṁ savarṇam).

ताल्वादिस्थानमाभ्यन्तरप्रयत्नश्चेत्येतद्द्वयं यस्य येन तुल्यं तन्मिथः सवर्णसंज्ञं स्यात्।

ऋऌवर्णयोर्मिथः सावर्ण्यं वाच्यम् (वार्तिकम्)।

आस्य (अस्यन्ति-उच्चारयन्ति वर्णाननेनेति-आस्यम्) = ताल्वादि-स्थानम् = the place of origin for the articulation of a letter such as palate, throat etc., आभ्यन्तर-प्रयत्नः च-इति = and also the internal effort, एतद्-द्वयं = these two (the place of origin and the internal effort), यस्य येन तुल्यम् = which one is alike with another (the

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same place of origin), तन्मिथः = that mutually or reciprocally, सवर्णसंज्ञं स्यात् = to be termed as Homogeneous (same class or same family).

Those letters are called reciprocally Homogeneous when their place of origin and internal effort are almost the same.

(वा०) ऋऌवर्णयोर्मिथः सावर्ण्यं वाच्यम्।

(vārtika - ṛḷvarṇayormithaḥ sāvarṇyaṁ vācyam).

According to *Kātyāyana*, the letters - *'ṛ'* & *'ḷṛ'* are termed mutually homogeneous although they are of separate origins.

EXAMPLES OF THE PLACE OF ORIGIN OF LETTERS :-

अकुहविसर्जनीयानां कण्ठः = the अ, कु (कवर्ग = क् ख् ग् घ् ङ्), ह् & विसर्ग are reciprocally homogeneous as these letters are originated from the throat (कण्ठ) and called Gestural.

इचुयशानां तालु = the इ, चु (चवर्ग = च् छ् ज् झ् ञ्), य् & श् belong to the same class being originated from the palate (तालु) and are called Palatal.

ऋटुरषाणां मूर्धा = the ऋ, टु (टवर्ग = ट् ठ् ड् ढ् ण्), र् & ष् are reciprocally homogeneous due to their articulation is made by the influence of the brain or head (मूर्धा) and called Cerebral.

ऌतुलसानां दन्ताः = the ऌ, तु (तवर्ग = त् थ् द् ध् न्), ल् & स् are mutually homogeneous and called Dentals being originated from the teeth (दन्त).

उपूपध्मानीयानामोष्ठौ = the उ, पु (पवर्ग = प् फ् ब् भ् म्) & उपध्मानीय [the symbol ≍ (half a *visarga*) when used before प् & फ् as ≍ प् & ≍ फ्] - are inter- changeable being pronounced by the lips (ओष्ठौ) and are called Labia.

ञमङणननां नासिका च = the fifth. letters of each class consonants viz. ञ् म् ङ् ण् & न् are homogeneous being uttered in the nose, in addition to their respective places of origin as mentioned above, and defined as Nasal.

एदैतोः कण्ठ तालु = the एत् & ऐत् viz. ए & ऐ are the diphthongs uttered in both the throat and the palate (अ + इ = ए , अ + ए = ऐ).

ओदौतोः कण्ठोष्ठम् = the ओत् & औत् viz. ओ & औ are the diphthongs uttered both in the throat and the lips and defined as homogeneous (अ + उ = ओ , अ + ओ = औ).

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वकारस्य दन्तोष्ठम् = the teeth and the lips are the organs used for articulation of the semi-vowel व्.

जिह्वामूलीयस्य जिह्वामूलम् = जिह्वामूलीय [the symbol ≍ (half a *visarga*) when used prior to क & ख as ≍ क & ≍ ख] - is originated from the root of the tongue and called Sublingual.

नासिका-अनुस्वारस्य = the nose is the organ which articulates the अनुस्वार (a dot above the vowels like - अं , इं &c.).

यत्नो द्विधा - आभ्यन्तरो , बाह्यश्च। आद्यः पञ्चधा। स्पृष्टेषत्स्पृष्टेषद्विवृतविवृत- संवृतभेदात्। (स्पृष्ट + ईषत् स्पृष्ट + ईषत् विवृत + विवृत + संवृत +भेदात्)।

The effort (प्रकृष्टो यत्नः प्रयत्नः - effort of the mouth in the production of articulated sound) is of two types - Internal (within the mouth) and External (beyond the mouth). The former (internal effort) is of five kinds - viz. स्पृष्ट (complete touch of the tongue with the articulating organs), ईषत्स्पृष्ट (slight touch of the tongue with the articulating organs), ईषद्-विवृत (slight opening or elevation of the mouth), विवृत (open or elevated mouth) and संवृत (contracted mouth).

तत्र स्पृष्ट-प्रयत्नं स्पर्शानाम् - the internal effort स्पृष्ट (touched) includes the five class of consonants viz. - कु चु टु तु पु (eg. - कादयो मावसानाः स्पर्शाः - the consonants beginning from क् and ending with म् are called स्पर्शवर्ण).

ईषत्स्पृष्टमन्तःस्थानाम् - when the tongue is slightly touched with the organs of speech to articulate the semi-vowels (अन्तःस्थवर्ण), the effort made there in is called as ईषत्स्पृष्ट, (यणो अन्तःस्थाः = letters belonging to यण् प्रत्याहार viz. य् व् र् & ल् are called semi-vowels or अन्तःस्थवर्ण as these letters are mentioned in the अन्तः or middle of the शिवसूत्र in between vowels and consonants).

ईषद्विवृतमुष्मणाम् - to utter the letters called - उष्मवर्ण (sibilant - श् ष् & स् and the aspirate - ह्), the internal effort is called ईषद्विवृत (partially elevated mouth). These include the letters of शल् प्रत्याहार (श् ष् स् & ह्).

विवृतं स्वराणाम् - the internal effort विवृत (elevated) is required to utter the vowels (अच् प्रत्याहार).

ह्रस्वस्याऽवर्णस्य प्रयोगे संवृतम् - in general utterance the short अ requires the internal effort संवृत (contracted). प्रक्रियादशायां तु विवृतमेव - but, in the substantiation or demonstration, the अ is of elevated effort (पुस्तक्अ + आलय).

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Though the short अ is included under the group of elevated effort (विवृतं स्वराणाम्), it needs the contracted effort in general utterance (पुस्तक्अ).

बाह्यप्रयत्नस्त्वेकादशधा। विवारः-संवारः-श्वासो-नादो-घोषो-अघोषो-अल्पप्राणो-महाप्राणो-उदात्तो-अनुदात्तः-स्वरितश्चेति।

The external effort, other than the oral cavity, is of eleven kinds -

विवार *(vivāra)* - expansion of the throat to produce hard articulation of the letters pertaining to खर् प्रत्याहार (ख् , फ् , छ् , ठ् , थ् , च् , ट् , त् , क् , प् , श् , ष् & स् are included under this classification).

संवार *(samvāra)* - contraction of the throat to produce soft articulation of the letters belong to - हश् प्रत्याहार (ह , य् , व् , र् , ल् , ञ् , म् , ङ् , ण् , न् , झ् , भ् , घ् , ढ् , ध् , ज् , ब् , ग् , ड् & द्).

श्वास *(śvāsa)* - sighing or a long, deep and audible respiration to utter the letters of खर् प्रत्याहार (ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श् , ष् & स्).

नाद *(nāda)* - which requires high sound for the enunciation of the letters pertaining to - हश् प्रत्याहार (ह , य् , व् , र् , ल् , ञ् , म् , ङ् , ण् , न् , झ् , भ् , घ् , ढ् , ध् , ज् , ब् , ग् , ड् & द्).

घोष *(ghoṣa)* - the soft or murmuring sound wave to pronunciate the letters of हश् प्रत्याहार (ह , य् , व् , र् , ल् , ञ् , म् , ङ् , ण् , न् , झ् , भ् , घ् , ढ् , ध् , ज् , ब् , ग् , ड् & द्).

अघोष *(aghoṣa)* - a hard sound wave to utter the letters of खर् प्रत्याहार (ख् , फ् , छ्, ठ् , थ् , च् , ट् , त् , क् , प् , श् , ष् & स्).

अल्पप्राण *(alpaprāṇa)* - which requires a low aspiration to utter the 1st. (च्, ट् , त् , क् & प्), 3rd. (ज् , ब् , ग् , ड् & द्) and 5th. (ञ् , म् , ङ् , ण् & न्) letters of the class consonants as well as यण् प्रत्याहार (य् , व् , र् & ल्).

महाप्राण *(mahāprāṇa)* - which requires a deep aspiration to utter the 2nd. (ख् , फ् , छ्, ठ् & थ्) & 4th. (झ् , भ् , घ् , ढ् & ध्) letter of the five class of consonants as well as शल् प्रत्याहार (श् , ष् , स् & ह्).

उदात्त *(udātta)* - acutely accented vowels uttered in the upper part of the speech organs (see उच्चैरुदात्तः).

अनुदात्त *(anudātta)* - gravely accented vowels uttered in the lower part of the speech organs (see नीच्चैरनुदात्तः).

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स्वरित *(svarita)* - the circumflex accentuation of the vowels (see समाहारः स्वरितः).

Out of these eleven types of external efforts, विवार-संवार-श्वास-नाद-घोष-अघोष-अल्पप्राण & महाप्राण are meant exclusively for the articulation of consonants and उदात्त-अनुदात्त & स्वरित for the vowels.

Both the internal and external efforts, being influenced by the *'udāna vāyu'*, activate the organs of speech for generating the art of articulation of the letters. उदानो कण्ठदेशः स्यात् - the *'udāna vāyu'*, one of the subdivision of *'Vāta'*, is located in the region of कण्ठ (the throat) and produces speech by influencing the Larynx as well as speech organs.

स्पन्दयत्यधरं वक्त्रं गात्रनेत्रप्रकोपनः। उद्वेजयति मर्माणि उदानो नाम मारुतः।।

The *'udāna vāyu'* plays the roll of producing speech by means of throbbing the lips and the oral cavity, exciting the bodies of speech organs and agitating the vital parts of the body viz. - throat, brain, heart and lungs etc. It is also told -

आत्मा बुद्ध्या समेत्यर्थान् मनो युङ्क्ते विवक्षया। मनः कायाग्निमाहन्ति स प्रेरयति मारुतम्।।
मारुतस्तूरसि चरन्मन्द्रं जनयति स्वरम्।।

११ - अणुदित्सवर्णस्य चाऽप्रत्ययः। १। १। ६९।

(aṇuditsavarṇasya cā'pratyayaḥ).

(अण् + उदित् + सवर्णस्य + च + अप्रत्ययः)।

प्रतीयते-विधीयते-इति प्रत्ययः। अविधीयमानोऽणुदिच्च सवर्णस्य संज्ञा स्यात्।

अत्रैवाण् परेण णकारेण। कुचुटुतुपु एते उदिताः। तदेवम् - अ इत्यष्टादशानां संज्ञा।

तथेकारोकारौ। ऋकारस्त्रिंशतः। एवम् - ऌकारोऽपि। एचो द्वादशानाम्।

अनुनासिकाननुनासिकभेदेन यवला द्विधा। तेनाऽननुनासिकास्ते द्वयोर्द्वयोस्संज्ञा।

प्रतीयते-विधीयते इति प्रत्ययः = a letter when demonstrated for application by a precept is called प्रत्ययः or विधीयमानः (specified or indicated). अविधीयमानो (अप्रत्ययः) = unspecified or non-indicatory (antonym of the प्रत्यय or विधीयमान).

अणुदिच्च = (अण् + उदित् + च) = (i) अण् - letters contained in अण् प्रत्याहार (अत्रैवाण् परेण णकारेण (अत्र + एव + अण् + परेण + णकारेण) = here अण् प्रत्याहार is extended upto the ण् of the aphorism "लण्" which denotes - अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् & ल्).

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(ii) उदित् - letters contained in the series कुचुटुतुपु are called उदित् (the five class of consonants). कुचुटुतुपु एते उदिताः (कु चु टु तु पु + एते + उत् + इताः) = कु is called as कवर्ग (क् ख् ग् घ् ङ्), चु is called as चवर्ग (च् छ् ज् झ् ञ्), टु is called as टवर्ग (ट् ठ् ड् ढ् ण्), तु is called as तवर्ग (त् थ् द् ध् न्) and पु is called as पवर्ग (प् फ् ब् भ् म्). The final उ in each of the series कुचुटुतुपु (class consonants) is to be termed as इत् as per the precept - उपदेशेऽजनुनासिक इत्. So these are defined as उदित् (उत् इत् यस्य) by denoting the letters of class consonants viz. starting from क् and ending in म्.

सवर्णस्य संज्ञा स्यात् = to be the name or definition of their homogeneous (implied varieties).

Unspecified letters of *'aṇ pratyāhāra'* (the vowels, the aspirate *'h'* and the semi- vowels) and the *'udit'* (the class consonants) are to be the homogeneous with their implied varieties.

तदेवम् = (तत् + एवम्) = that is in this manner (for example) :-

अ-इत्यष्टादशानां संज्ञा (अ + इति + अष्टादशानां + संज्ञा) = the अ is the definition of its eighteen varieties and hence reciprocally homogeneous as it possesses - 3 ह्रस्वदीर्घप्लुत X 3 उदात्तानुदात्तस्वरित X 2 अनुनासिकाननुनासिक (see मुखनासिका वचनोऽनुनासिकः).

तथेकारोकारौ (तथा + इकार + उकारौ) = accordingly, the इ and उ are also implying their eighteen modifications as mutually homogeneous.

ऋकारस्त्रिंशतः (ऋकारः + त्रिंशतः) = the ऋ denotes its thirty varieties as homogeneous, viz.- eighteen modifications of its own and twelve to that of the ऌ, as ऋ and ऌ are reciprocally homogeneous (ऋऌवर्णयोर्मिथः सावर्ण्यं वाच्यम्). एवम्-ऌकारोऽपि (एवम् + ऌकारः + अपि) - accordingly, the ऌ is mutually homogeneous to its thirty modifications like ऋ viz.- twelve modifications of its own and eighteen to that of the ऋ.

एचो द्वादशानाम् (एचः + द्वादशानाम्) = each of the diphthongs (letters containing in एच् प्रत्याहार viz. ए ओ ऐ & औ) are the name of their twelve varieties (due to want of their short form) and thus mutually homogeneous.

अनुनासिकाऽननुनासिकभेदेन यवला द्विधा (अनुनासिक + अननुनासिक + भेदेन + य व ला + द्विधा) = the semi-vowels - य् व् & ल् each denotes their two distinctive varieties viz. nasality and non-nasality (अनुनासिकाननुनासिक) as homogeneous.

तेनाऽननुनासिकास्ते द्वयोर्द्वयोः संज्ञा (तेन + अननुनासिकाः + ते + द्वयोः + द्वयोः + संज्ञा) = rest

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two letters viz. ह् & र् (out of the अण् प्रत्याहार) do not possess any distinctive varieties and hence they are self defined (रेफोष्मणां सवर्णा न सन्ति).

According to this rule, (i) any letter belonging to अण् प्रत्याहार (अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् & ल्) implies its modification or variety as homogeneous, if unspecified (अविधीयमान).. For example :- in the precept "१५-इकोयणचि", the यण् प्रत्याहार (य् व् र् & ल्) is the substitution of the इक् प्रत्याहार (इ उ ऋ & ऌ). Here, the यण् stands as a specification or विधीयमान in place of the इक् (अविधीयमान). For instance - in the euphony - सुधी + उपास्य: the final ई of the सुधी (सुध्ई) is to be substituted by the specified य्. As the ई of सुधी (सुध्ई) is exchangeable, it is called un-specified or अविधीयमान. So, in place of ई (दीर्घ ई) the इ (ह्रस्व इ) is assumed to be one of its homogeneous among eighteen varieties. It is to note here that the specified य् (in place of the ई) shall not imply its homogeneous nasal form (यँ) as a substitute due to विधीयमान.

(ii) The five class-consonants viz. - कुचुटुतुपु are also denoting their implied varieties within their particular class. Such as - any letter of the कु (कवर्ग) is reciprocally homogeneous to its own class (क् ख् ग् घ् or ङ्). Such as - वाक् + ईश: = वागीश:. Similarly, other class consonants are mutually homogeneous within their particular class.

१२ - परः सन्निकर्षः संहिता । १ ।४ ।१०९ । (paraḥ sannikarṣaḥ saṁhitā).

वर्णानामतिशयितः सन्निधिः संहितासंज्ञः स्यात्।

वर्णानाम् = of the letters, परः (अतिशयितः) = the closest or subsequent or the next to, सन्निकर्षः (सन्निधिः, प्रत्यासत्तिः) = proximity (gapless utterance), संहिता संज्ञः स्यात् = to be termed as संहिता or संधि (ऐक्यकरणम्) or euphony.

The closest proximity of letters is termed as *'saṁhitā'* or Euphony.

The coalition or euphonically alliance of two or more nearest letters, that conjoins separate words into one, is called as Euphony. As for example - मधु + अरि: = मध्वरि:. Here the final उ of the word मध्उ conjoined with the initial अ of the subsequent word अरि: and made the euphony मध्वरि:.

संहितैकपदे नित्या नित्या धातूपसर्गयोः। नित्या समासे वाक्ये तु सा विवक्षामपेक्षते।।

the संहिता or संधि or euphonically conjunction is mandatory in case of :-

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(i) an un-interrupted and inflected word (a crude word or प्रातिपदिक with a case-affix or विभक्ति-प्रत्यय, such as - राम सु = रामः), (ii) coalition of preposition (उपसर्ग) with the verbal root (धातु), such as - प्र ऋच्छति = प्रार्च्छति, and (iii) a compound or समास (union of constituting words of a sentence in to one word i.e. रामश्च लक्ष्मणश्च = रामलक्ष्मणौ). Excluding these three grounds, the संधि depends on the option of the speaker or वक्ता.

The following changes are observed while executing the euphony :- (i) substitution of a single letter (a) - at the end of the first word i.e. in सुधी + उपास्यः (the final ई is substituted by the य्), (b) - at the beginning of the next room i.e. in उद् + स्थानम् (the initial स् is substituted by the थ्) (ii) substitution of multiple letters at the end of the first word i.e. in गो + इन्द्रः (the ओ is substituted by the अवङ्), (iii) substitution of another letter for both the letters i.e. उप + इन्द्रः (उप् अ + इ न्द्रः) = उपेन्द्रः, (iii) elision or लोप of letters - सस् + शम्भुः = स शम्भुः, हरे + इह = हर् अ य् + इह = हर इह, (iv) द्वित or reduplication of any of the letters - सन् + अच्युतः = सन् न् + अच्युतः = सन्नच्युतः.

The euphonically conjunctions are of three types viz. स्वरसंधि or अच्संधि (the euphony of vowels), व्यञ्जनसंधि or हल्संधि (the conjunction of consonants) and विसर्गसंधि (the conjunction of *visarga*).

१३ - हलोऽनन्तराः संयोगः । १ ।१ ।७ । (halo'nantarāḥ saṁyogaḥ).

अज्भिरव्यवहिता हलः संयोग-संज्ञाः स्युः ।

हलः-अनन्तरा (अज्भिः-अव्यवहिता हलः) = the consonants disassociated with the intervening vowels, संयोग-संज्ञा स्युः = to be termed as Conjunction.

The coalition of consonants, separated by the intervening vowels, is to be termed as *'saṁyoga'* or Conjunction.

The coalition of two or more bare consonants (without association of any vowel) are to be termed as Conjunction or संयोग. For example :- अच् + ह्रस्वः (अ च् + ह् र् अ स्वः) = अज्झ्रस्वः.

१४ - सुप्तिङन्तं पदम् । १ ।४ ।१४ । (suptiṅantaṁ padam).

(सुप् + तिङ् + अन्तं + पदम्) ।

सुबन्तं तिङन्तं च पदसंज्ञं स्यात् ।

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सुबन्तम् (सुप् + अन्तम्) = which ends in सुप्, तिङन्तं (तिङ् + अन्तम्) च = and which ends in तिङ्, पदसंज्ञं स्यात् = to be termed as पद or Inflected Word.

Let that which ends in *'sup'* or *'tiṅ'* be termed as a *'pada'* or an Inflected Word.

The सुप् (case-affix) and तिङ् (tense-affix) are called विभक्ति-प्रत्यय and are liable to be conjoined with a crude word (प्रातिपदिक) and a verbal root (धातु) respectively so as to make an inflected word. A crude word (शब्द) is entitled as inflected word (पद) whenever it ends with an affix either of a सुप् or a तिङ्.

(i) The सुप् प्रत्यय consists of twenty-one kinds viz. :- सु औ जस् , अम् औट् शस्, टा भ्याम् भिस्, ङे भ्याम् भ्यस्, ङसि भ्याम् भ्यस्, ङस् ओस् आम्, ङि ओस् सुप्. Starting from the initial सु and ending with the final प्, it is called सुप् प्रत्यय. These are to be inflected with the प्रातिपदिक for transformation into विभक्ति. For example :- the crude word राम is not a पद and when inflected with the सुप् प्रत्यय it is called as a पद, as - राम + सु = रामः, राम + औट् = रामौ & so on.

(ii) The तिङ् प्रत्यय is also eighteen in number (nine for परस्मैपद and nine for आत्मनेपद) viz.- तिप् तस् झि, सिप् थस् थ, मिप् वस् मस् and त आताम् झ, थास् आथाम् ध्वम् , इट् वहिङ् महिङ्. Starting from ति of तिप् and ending with ङ् of महिङ्, the तिङ् प्रत्यय is formed. These are to be inflected with the verbal roots (धातु) for transformation into पद viz. पठ् + तिप् = पठति, पठ् + तस् = पठतः & so on.

- इति संज्ञाप्रकरणम् -

THE PRECEPTS COMING UNDER THE DEFINITION CHAPTER.

Starting from the माहेश्वर सूत्र to सुप्तिङन्तं पदम्, fourteen numbers of aphorisms are described in the definition chapter (संज्ञाप्रकरणम्) of the present text - लघुसिद्धान्तकौमुदी. The following precepts also come under the purview of संज्ञासूत्र which are described in the relating chapters of this part . Such as -

अदेङ्गुणः । १।१।२ (see aphorism - 25)

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उपदेशेऽजनुनासिक इत्। १।३।२	(see aphorism - 28)
वृद्धिरादैच्। १।१।१	(see aphorism - 32)
उपसर्गाः क्रियायोगे। १।४।५९	(see aphorism - 35)
भूवादयो धातवः। १।३।१	(see aphorism - 36)
अचोऽन्त्यादि टि। १।१।६४	(see aphorism - 39)
ईदूदेद्द्विवचनं प्रगृह्यम्। १।१।११	(see aphorism - 51)
अदसो मात्। १।१।१२	(see aphorism - 52)
चादयोऽसत्त्वे। १।४।५७	(see aphorism - 53)
प्रादयः। १।४।५८	(see aphorism - 54)
निपात एकाजनाङ्। १।१।१४	(see aphorism - 55)
ओत्। १।१।१५	(see aphorism - 56)
संम्बुद्धौ शाकल्यस्येतावनार्षे। १।१।१६	(see aphorism - 57)
तस्य परमाम्रेडितम्। ८।१।२	(see aphorism - 99)
आधारोऽधिकरणम्। १।४।४५	(see aphorism - 130)
समर्थः पदविधिः। २।१।१	(see aphorism - 132)
प्रथमानिर्दिष्टं समास उपसर्जनम्। १।२।४६	(see aphorism - 137)
तत्पुरुषः समानाधिकरणः कर्मधारयः। १।२।४२	(see aphorism - 169)

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परिभाषाप्रकरणम्।

(The chapter of Explanatory Precepts).

संज्ञा च परिभाषा च विधि नियम एवच। अतिदेशोऽधिकारश्च षड्विधं सूत्रमुच्यते।।

As per the nature of application, the precepts described in the text- *'Siddhāntakaumudī'* are generally classified into six. such as *Sajnā sūtra* (definition or appellative precept), *Paribhāṣā sūtra* (an explanatory precept), *Adhikāra sūtra* (limitations or privileges confined to a precept), *Vidhi sūtra* (rule framing precept), *Niyama sūtra* (regulating precepts) and *Atideśa sūtra* (assigning or attributive precept).

That is called *Paribhāṣā sūtra* which acts as a safe guard by demonstrating the applicability of a precept so as to prevent the contravention of the norms prescribed in it. In other words, a precept that does not possess the act of independent implementation and assists in the usage of an aphorism is regarded as *Paribhāṣā sūtra* (परितः सर्वतो भाष्यन्ते नियमा याभिस्ताः परिभाषाः). The following explanatory precepts have been described in the chapter of euphony.

तस्मिन्निति निर्दिष्टे पूर्वस्य। १।१।६६	(see aphorism - 16)
स्थानेऽन्तरतमः। १।१।५०	(see aphorism - 17)
अलोऽन्त्यस्य। १।१।५२	(see aphorism - 21)
यथासंख्यमनुदेशः समानाम्। १।३।१०	(see aphorism - 23)
तपरस्तत्कालस्य। १।१।७०	(see aphorism - 26)
उरण् रपरः । १।१।५१	(see aphorism - 29)
अनेकाल् शित्सर्वस्य। १।१।५५	(see aphorism - 45)
ङिच्च। १।१।५३	(see aphorism - 46)
तस्मादित्युत्तरस्य। १।१।६७	(see aphorism - 71)
आदेः परस्य। १।१।५४	(see aphorism - 72)
आद्यन्तौ टकितौ। १।१।४६	(see aphorism - 85)
विप्रतिषेधे परं कार्यम्। १।४।२	(see aphorism - 113).

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अच्संधिप्रकरणम्।

(The Euphony of vowels).

१५ - इको यणचि।६।१।७७। (iko yaṇaci). (इकः + यण् + अचि)।

इकः स्थाने यण् स्यादचि संहितायां विषये। सुधी + उपास्यः इति स्थिते -

इकः स्थाने = in place of the इक् प्रत्याहार viz.- इ उ ऋ or ऌ (इकः is the termination of इक् in the form of genitive or sixth case (षष्ठी विभक्ति).

यण् स्यात् = the substitution is to be the यण् प्रत्याहार viz.- य् व् र् or ल् (यण् is the termination in nominative case or first case (प्रथमा विभक्ति).

अचि = if a letter of अच् प्रत्याहार or a vowel (अ इ उ ऋ ऌ ए ओ ऐ & औ) follows. (अचि is the termination of अच् in the form of locative case or seventh case (सप्तमी विभक्ति).

संहितायां विषये (संधिविषये) = in the event of euphonic coalition.

सुधी + उपास्यः इति स्थिते = in the occurrence of सुधी (the intelligent) + उपास्यः (to be worshipped) -

In place of a letter of *'ik pratyāhāra'*, let there be a letter substituted by *'yaṇ pratyāhāra'*, if a letter of *'ach pratyāhāra'* follows. In the occurrence of *'sudhī + upāsyaḥ'*.

The means of general application of the aphorisms in Paninian Grammar are that :- (i) any operation is to be executed in place of the genitive case (षष्ठीस्थानेयोगा), (ii) nominative case is to be substituted against the genitive case, and (iii) locative case is to be remain unchanged as it is regarded as the cause of the change. The force of these terminations is to be ascertained from other aphorisms.

As per the above agreement, the इक् प्रत्याहार is to be substituted by the यण् प्रत्याहार, if follows a letter of अच् प्रत्याहार. Here, the इक् प्रत्याहार is called अविधीयमान owing to its removal by substituting the specified (विधीयमान) letter of यण् प्रत्याहार. Hence the final ई of the word सुधी (सु ध् ई) is to be denominated by its homogeneous इ (११-अणुदित्सवर्णस्य चाऽप्रत्ययः).

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In the euphony - सुधी + उपास्यः, three letters of इक् प्रत्याहार (स् उ ध् ई + उपास्यः) are found viz. - the उ following the स्, the ई following the ध् and the उ preceding the प्. Now the question arises, in which place the operation is to be executed for substitution of a letter of यण् प्रत्याहार ? To distinguish the uncertainty, see the next explanatory rule -

१६ - **तस्मिन्निति निर्दिष्टे पूर्वस्य । १ ।१ ।६६ ।** (तस्मिन् + इति + निर्दिष्टे + पूर्वस्य)।
(tasminniti nirdiṣṭe pūrvasya).

सप्तमी निर्देशेन विधीयमानं कार्यं वर्णान्तरेण अव्यवहितस्य पूर्वस्य बोध्यम्।

तस्मिन्निति = सप्तमी निर्देशेन = which is exhibited in the term of seventh or locative case (in the euphony - सुधी + उपास्यः, the उ before the प of the word उपास्यः, a letter of अच् प्रत्याहार, is terminated as अचि in the aphorism - इकोयणचि), विधीयमानं कार्यं = which is directed or specified for execution (i.e. यण् प्रत्याहार is to be the substitute of इक् प्रत्याहार), वर्णान्तरेण = in between the letters , अव्यवहितस्य पूर्वस्य = of the unintervening or gapless preceding letter, बोध्यम् = to be understood or ascertained.

It is to be ascertained that the operation (as directed in the precept *"15-ikoyaṇachi"*) is to be executed against the unintervening letter prior to that of the letter exhibited in the term of locative case.

This is a परिभाषा सूत्र (अनियमे नियमकारिणी इति परिभाषा). According to this rule, a letter of यण् प्रत्याहार (य् व् र् or ल्) is to be substituted in place of the final ई of the word सुधी (सु ध् ई), as the उ of the word उपास्यः has been exhibited in term of locative case (उ, a letter of अच् प्रत्याहार has been terminated in locative case as अचि in the precept - इकोयणचि).

Now the question occurs which one of these letters of यण् प्रत्याहार (य् व् र् or ल्) is to be substituted in place of the final ई of the word सुधी (सु ध् ई) ? In this context the following explanatory aphorism directs -

१७ - **स्थानेऽन्तरतमः । १ ।१ ।५० ।** (sthāne'ntaratamaḥ).

प्रसङ्गे सति सदृशतम आदेशः स्यात्। सु ध् य् + उपास्यः इति जाते -

स्थाने = प्रसङ्गे सति = in place of (षष्ठी स्थाने योगा - in place of the final ई of the word सुधी - सु ध् ई), अन्तरतमः (सदृशतमः) = a letter of the same class (homo-

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geneous), आदेशः स्यात् = to be substituted, सु ध् य् + उपास्यः इति जाते = in the occurrence of सु ध् य् + उपास्यः -

In place of a letter when more than one term arises as substitute, a homogeneous letter is to be substituted there.

As per the rule इचुयशानां तालु, out of the common term यण् प्रत्याहार (य् व् र् & ल्), the य् is the homogeneous letter to the final ई of the word सुधी (सु ध् ई). Hence, य् is the befitting substitute of the same class of ई as - सु ध् य् + उपास्यः = सुध्युपास्यः. But, in the event of सु ध् य् + उपास्यः (स् उ ध् य् + उपास्यः) the next rule comes into force -

१८ - अनचि च । ८ ।४ ।४७ । (anaci ca).

अचः परस्य यरो द्वे वा स्तो न त्वचि। इति धकारस्य द्वित्वम्।

अनचि (न तु अचि) = but not if a vowel (अच्) follows, in other words if a consonant (हल्) follows, (अचि is the termination of अच् in locative case, which remain as unchanged and the sole cause of change in preceding letter), अचः परस्य यरः = a letter of यर् प्रत्याहार (all the consonants except the ह) if comes after a vowel, द्वे वा स्तः = to be optionally reduplicated.

A letter belongs to *'yar pratyāhāra'* is to be reduplicated optionally, if that comes after a letter of *'ach pratyāhāra'*, but not if a vowel follows.

That, in the euphony - स् उ ध् य् + उपास्यः - the ध् of the word सुधी (i) belongs to यर् प्रत्याहार, (ii) follows to the vowel - उ and (iii) precedes to the non-vowel य् (a consonant). Hence, the ध् pertaining to यर् प्रत्याहार is optionally reduplicated as - स् उ ध् ध् य् + उपास्यः. In this context the following rule comes in force -

१९ - झलां जश् झशि । ८ ।४ ।५३ । (jhalāṁ jaś jhaśi).

स्पष्टम्। इति पूर्वधकारस्य दकारः।

झलां (genitive case) = in place of a letter pertaining to झल् प्रत्याहार (viz. - झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष्, स् & ह्), जश् (nominative case) = a letter of जश् प्रत्याहार (viz. ज्, ब्, ग्, ड् & द्) is to be substitute, झशि (locative case) = if a letters of झश् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्,

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ग्, ड् & द्) follows. (So, the nominative case is to be the substitute of the genitive case, if follows the locative case).

A letter of *'jaś pratyāhāra'* is to be the substitute of a letter of *'jhal pratyāhāra'*, if a letter of *'jhaś pratyāhāra'* follows.

In the euphony of सु ध् ध् य् + उपास्यः, the prior धकार after सु is a letter of the झल् प्रत्याहार and the subsequent धकार belongs to the झश् प्रत्याहार. Hence the substitution of appropriate दकार of जश् प्रत्याहार is to be executed in place of the prior धकार as both the दकार and धकार belong to same class (लृतुलसानां दन्ताः & स्थानेऽन्तरतमः). Now, the changes occur in the euphony - सु ध् ध् य् + उपास्यः as - सु द् ध् य् + उपास्यः. In this context, the next rule -

२० - **संयोगान्तस्य लोपः । ८ ।२ ।२३ ।** (saṁyogāntasya lopaḥ).

संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात्।

संयोगान्तं यत् पदं तदन्तस्य = of the पद that is annexed by any letters at the end (in सुद्ध्य् the letters द्ध्य् are annexed at the end), लोपः स्यात् = is to be elided.

An inflected word or a *'Pada'* is to be elided if that is annexed by any letters at the end.

In the *pada* - सुद्ध्य् (because सुधी is a *pada*) the letters द्ध्य् are annexed by employing the preceding precepts, and for such, the *pada* - सुद्ध्य् is to be elided as per the norms of the present precept. In this event the following explanatory rule illustrates -

२१ - **अलोऽन्त्यस्य १ ।१ ।५२ ।** (alo'ntyasya). (अलः + अन्त्यस्य)।

षष्ठीनिर्दिष्टस्यान्त्यस्याल आदेशः स्यात्। इति यलोपे प्राप्ते -

षष्ठीनिर्दिष्टस्य = of the approach in term of genitive case (in the precept - १५-इकोयणचि the इक् is directed in term of genitive case as इकः), अन्त्यस्य अलः आदेशः स्यात् = of the substitution that is executed against the final letter.

A substitution (operation) takes place against the final letter, if that is directed in term of the genitive case.

As per this परिभाषा सूत्र, a distinct feature has been laid down as regards to the limitations of the preceding aphorism संयोगान्तस्य लोपः, in which the संयोग पद i.e. सुद्ध्य् (owing to the annexed letters द्ध्य्) is directed for elision. Here the

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present rule evokes for elision of the final य् in stead of the whole संयोगान्त पद i.e. सुद्ध्य् as the aphorism संयोगान्तस्य लोपः is directed in the term of genitive case (संयोगान्तस्य) and in the precept - १५-इकोयणचि the इक् is directed in term of genitive case as इकः. Hence, any operation is to be executed in the final letter (षष्ठीस्थानेयोगा), but not against the whole *pada*. So, the euphony सु द् ध् य् + उपास्यः after elision of the final य्, changes into सुद् ध् + उपास्यः. In this event, the next supplementary rule debars for elision of the final य् of सुद्ध्य् as-

(वा०) यणः प्रतिषेधो वाच्यः । (vārtikam - yaṇaḥ pratiṣedho vācyaḥ).

सुद्ध्युपास्यः, सुध्युपास्यः। मद्ध्वरिः, मध्वरिः। धात्रंशः, धात्रंशः। लाकृतिः।

यणः = a letter of यण् प्रत्याहार (य् व् र् or ल्), प्रतिषेधः = contradiction or prohibition, वाच्यः = predicated or told.

In the issue of elision of a final letter, it is prohibited, if that happens to be a letter of *'yaṇ pratyāhāra'*, as predicted by *Kātyāyana*.

This supplementary rule यणः प्रतिषेधो वाच्यः contradicts to the preceding rule - अलोऽन्त्यस्य and अलोऽन्त्यस्य contradicts to the precept - संयोगान्तस्य लोपः. As per the rule - अलोऽन्त्यस्य there must be the elision of the final letter of a संयोगान्त पद, if it is directed in the term of genitive case. Here, as per the supplementary rule - यणः प्रतिषेधो वाच्यः, it is forbidden for elision of the letters pertaining to यण् प्रत्याहार (य् व् र् & ल्). So, the final letter य् in the संयोगान्त पद i.e. सु द् ध् य् (and सु ध् य् in absence of the optional precept अनचि च) is not to be elided and remains unchanged. Here, the euphony is to be concluded as - सु द् ध् य् + उपास्यः = सुद्ध्युपास्यः (to be worshipped by the intelligent).

Like सुद्ध्युपास्यः, the euphony मधु + अरिः = मद्ध्वरिः (the name of Lord *Viṣṇu* - the foe of the demon *Madhu*) is to be operated by employing the above rules. Also, all the rules are to be implied in धातृ + अंशः = धात्रंशः (a portion of Lord *Brahmā*) except झलां जश् झशि.

सुध्युपास्यः, मध्वरिः, धात्रंशः & ऌ + आकृतिः = लाकृतिः (Lord *Kṛṣṇa*, a shape like *lṛ*) are accomplished by fulfilling the norms of the precepts - इकोयणचि, तस्मिन्निति निर्दिष्टे पूर्वस्य & स्थानेऽन्तरतमः without the application of the optional precept - अनचि च and झलां जश् झशि.

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Similar examples - यदि + अपि = यद्यपि (although). दधि + आनय = दध्यानय (bring curd). प्रति + एकम् = प्रत्येकम् (each one). अभि + उदयः = अभ्युदयः (rising up). वस्तु + अस्ति = वस्त्वस्ति (presence of reality). पितृ + अनुमतिः = पित्रनुमतिः (consent of a father). मातृ + आज्ञा = मात्राज्ञा (an order of a mother).

Note :- The precept - १५-इकोयणचि is applicable if a nonhomogenic vowel comes after a letter of इक् प्रत्याहार. When a homogenic vowel follows a letter of इक् प्रत्याहार, the precept - ४२-अकः सवर्णे दीर्घः is to be employed there.

२२ - एचोऽयवायावः । ६ ।१ ।७८ । (eco'yavāyāvaḥ).

(एचः + अय् + अव् + आय् + आवः)।

एचः क्रमादय् अव् आय् आव् एते स्युरचि।

एचः = in place of the letters belong to एच् प्रत्याहार (ए ओ ऐ & औ), क्रमाद् = respectively, अय् अव् आय् आव् एते स्युः = अय् , अव् , आय् & आव् are to be the substitute, अचि = if a letter of अच् प्रत्याहार (a vowel) immediately follows.

In place of the letters pertaining to *'ech pratyāhāra'*, the *'ay'*, *'av'*, *'āy'* & *'āv'* are to be substituted in due order, if a vowel follows.

As regards to the word क्रमाद् (respectively), the next explanatory rule simplifies -

२३ - यथासंख्यमनुदेशः समानाम् ।१ ।३ ।१० ।

(yathāsaṅkhyamanudeśaḥ samānām).

समसम्बन्धी विधिर्यथासंख्यं स्यात्। हरये। विष्णवे। नायकः। पावकः।

समानाम् (समसम्बन्धी) = when equal fitness involves in, अनुदेशः (विधिः) = a rule, यथासंख्यं स्यात् = to be in order of enumeration.

When a rule involves in an equal fitness of both the place and the substitution, that is to be executed in order of enumeration.

In the preceding precept - एचोऽयवायावः, it is indicated for the substitution of अय्, अव्, आय् & आव् in the place of एच् प्रत्याहार (ए ओ ऐ & औ), if any letter belongs to अच् प्रत्याहार or a vowel immediately follows. As both of the occupants (स्थानी - ए ओ ऐ & औ) and the substitutions (आदेश - अय्, अव्, आय् & आव्) are of equal in number (four each), the operation is to be undertaken in order of enumeration viz.- (i) अय् is to be the substitute of ए (ii) अव् is to be the

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substitute of ओ (iii) आय् is to be the substitute of ऐ and (iv) आव् is to be the substitute of औ. For example -

हरे + ए => ह र् ए + ए => ह र् अय् + ए => हरये (For the *Hari*).

विष्णो + ए => विष्ण् ओ + ए => विष्ण् अव् + ए => विष्णवे (For the *Viṣṇu*).

नै + अकः => न् ऐ + अकः => न् आय् + अकः => नायकः (A leader).

पौ + अकः => प् औ + अकः => प् आव् + अकः => पावकः (Fire, the purifier).

Some similar examples - शे + अनम् = शयनम् (to sleep). ने + अनम् = नयनम् (the eye). पो + अनः = पवनः (the wind). भो + अनम् = भवनम् (a mansion). गै + अकः = गायकः (a singer). भौ + उकः = भावुकः (a thinker).

२४ - वान्तो यि प्रत्यये । ६ ।१ ।७९ । (vānto yi pratyaye).

यकारादौ प्रत्यये परे ओदौतोरव् आव् एतौ स्तः । गव्यम् । नाव्यम् ।

यि प्रत्यये (यकारादौ प्रत्यये परे) = if an affix initiated by the य् follows, ओदौतोः (ओत् + औत्) = both in places of the ओ & औ, अव् आव् (व-अन्तः वान्तः) = which end with वकार (the अव् & आव् in the precept - एचोऽयवायावः), एतौ स्तः = these two (अव् & आव्) are to be the substitute.

'av' & *'āv'* are to be the substitute in place of *'o'* & *'au'* respectively, if an affix initiated by the *'y'* immediately follows.

Such as - गो + यम् => ग् ओ + यम् => ग् अव् + यम् => गव्यम् (derivatives - of the cow). नौ + यम् => न् औ + यम् => न् आव् + यम् => नाव्यम् (fit for boating).

The conditions laid down in this rule are as under - (i) the first word must be ending with either of the ओ or the औ, (ii) the following word must be an affix (प्रत्यय) initiated by the letter य् (eg.- यम्). In such condition, the अव् & आव् are substituted in place of the ओ & औ respectively.

(वा०) अध्वपरिमाणे च । गव्यूतिः ।

(vārtikam - adhvaparimāṇe ca).

अध्व = distance of a way. परिमाणे च = also, in the measurement of, गव्यूतिः (गो यूतिः) = गो (cow/ox), यूतिः (though it is not an affix initiated by the य्) = व्यूतिः is an ambiguous (dual meaning) word that denotes the meaning of (i) the measure of four miles distance and (ii) to yoke of oxen for plough. This is a supplementary rule to "वान्तो यि प्रत्यये".

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When the word *'yūtiḥ'* denotes the meaning of a measure of four miles distance and comes after the word *'go'*, the final *'o'* is substituted by the *'av'*.

As for example - गो + यूतिः => ग् ओ + यूतिः => ग् अव् + यूतिः => गव्यूतिः (to take the cow a distance of four miles). When the word युतिः means to yoke of oxen for plough and comes after the word गो, the final ओ is not to be substituted by the अव् and the coalition remains unchanged as - गो + यूतिः => गो यूतिः.

अय्, अव्, आय् & आव् are substituted in place of the एच् प्रत्याहार (ए, ओ, ऐ & औ) respectively if a letter of अच् प्रत्याहार (a vowel) follows. अव् & आव् are the substitutes liable to be placed against the ओ & औ respectively if an affix (प्रत्यय) initiated by the य् follows. And the particular word युतिः if denotes the meaning of the measurement of four miles distance and comes after the word गो, अव् is to be the substitute in place of the ओ.

२५ - **अदेङ्गुणः । १ ।१ ।२ ।** (adeṅguṇaḥ). (अत् + एङ् + गुणः)।

अत् एङ् च गुणसंज्ञः स्यात्।

अत् एङ् च = अत् (ह्रस्व-अ) and also एङ् (एङ् प्रत्याहार - ए & ओ), गुणसंज्ञः स्यात् = to be termed as गुण.

The *'a'*, *'e'* & *'o'* are termed as *'guna'*.

The ह्रस्व अकार is termed as गुण, but not that of its long & prolated forms and the ए & ओ are termed as गुण, but not that of the ऐ & औ.

२६ - **तपरस्तत्कालस्य । १ ।१ ।७० ।** (taparastatkālasya).

(तपरः + तत् + कालस्य)।

तः परो यस्मात् स च तात्परश्चोच्चार्यमाणः समकालस्यैव संज्ञा स्यात्।

तः परो यस्मात् स च = a letter to whom the त् follows (a letter before the त्), तात्परश्च = also a letter that comes after the त् (a letter after the त्), उच्चार्यमाणः = that articulated letter, समकालस्यैव संज्ञा स्यात् = to be the definition of its same prosodial length, (as per this rule, a letter of the अविधीयमान अण् प्रत्याहार (अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् or ल्) does not represent its other modifications if stated in term of the तपर).

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An articulated letter to whom the *'t'* follows, and also a letter that comes after the *'t'*, is to be the definition of its same prosodial length.

This rule contradicts the limitations prescribed to ११-अणुदित् सवर्णस्य चाप्रत्ययः. According to this rule, an unspecified letter (either of short, long or prolated) of the अण् प्रत्याहार (अ इ उ ऋ ऌ ए ओ ऐ औ ह् य् व् र् or ल्), if indicated in term of the तपर, that is to be the definition (name) of its particular prosodial length and does not correspond to its other modifications either of the short, long or prolated.

For example - the aphorism तपरस्तत्कालस्य discriminates the real forms of the letters - अ , ए & ओ defined as गुण in the precept - २५-अदेङ् गुणः. In the situation of अत्एङ् (अ त् एङ्), the ह्रस्व अकार and एङ् प्रत्याहार (ए & ओ) both are तपर because of the ह्रस्व अकार is located before the त् (hence called तपर) also एङ् प्रत्याहार (ए & ओ) is located after the त् (hence called तात्पर). Being entitled to तपर, the ह्रस्व अकार is termed as गुण, but not represents its long & prolated forms. Accordingly ए & ओ are entitled to तपर and termed as गुण, but not that of the ऐ & औ.

२७ - आद्गुणः । ६ ।१ ।८७ । (ādguṇaḥ).

अवर्णात् अचिपरे पूर्वपरयोरेको गुण आदेशः स्यात्। उपेन्द्रः। गङ्गोदकम्।

आत् (अवर्णात्) = from the अ or आ (here आत् do not mean to तपर and it is terminated in the ablative case or पञ्चमी विभक्ति), अचिपरे = if a vowel follows, पूर्वपरयोः = in both places of the prior and the subsequent, एको गुण आदेशः स्यात् = a single गुण (either of अ, ए or ओ) is to be the substitute for both.

After the 'a' or 'ā' if a vowel follows, a *'guna'* (*'a'*, *'e'* or *'o'*) is to be the single substitute for both the prior and the subsequent.

For example :- उप + इन्द्रः => उ प् अ + इ न्द्रः (१७-स्थानेऽन्तरतमः) => उप् ए न्द्रः => उपेन्द्रः (a name of Lord Kṛṣṇa). गङ्गा + उदकम् => गङ् आ + उ दकम् (१७-स्थानेऽन्तरतमः) => गङ् ओ दकम् => गङ्गोदकम् (the water of the Ganges).

Some other examples - नर + इन्द्रः = नरेन्द्रः (a king). महा + इन्द्रः = महेन्द्रः (Lord *Indra*). सूर्य + उदयः = सूर्योदयः (the sun rise). विद्या + उन्नतिः = विद्योन्नतिः (flourished in knowledge).

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Illustrations of ए & ओ as गुण have been demonstrated here. For अ as a गुण, it is described in the coming rule - "२९-उरण् रपरः".

२८ - उपदेशेऽजनुनासिक इत्। १।३।२। (upadeśe'janunāsika it).

उपदेशेऽनुनासिकोऽजित्संज्ञः स्यात्। प्रतिज्ञानुनासिक्याः पाणिनीयाः।

लण् सूत्रस्थाऽवर्णेन सहोच्चार्यमाणो रेफो रलयोः संज्ञा।

उपदेशे = In case of an उपदेश or specification (१-हलन्त्यम्), अनुनासिकः अच् = a vowel uttered with the association of the nose. इत् संज्ञः स्यात् = is to be termed as इत् or abolition (whatever is termed as इत् that is liable for लोप).

In an *'upadeśa'* (specification), a vowel uttered with the association of the nose is to be termed as *'it'* (abolition).

प्रतिज्ञानुनासिक्याः पाणिनीयाः = the declaration of vowels as nasal (अँ इँ उँ etc.) might have been illustrated by the triad of sages - *Pāṇini* , *Kātyāyana* and *Patañjali* and such practice is continuing on the basis of regular succession, although no such nasal articulation of the vowels is found in the present time.

लण् सूत्रस्थ अवर्णेन सह उच्चार्यमाणः रेफो रलयोः संज्ञा = in the aphorism लण् (ल् अ ण्) of चतुर्दश शिवसूत्र the अकार comes after the लकार is termed as इत्. This अकार is assumed as *'anunāsika'* by *Pāṇini* although no such nasal symbol is attached to it. By conjoining the इत् - अ of the aphorism "लण्" (ल् अ ण्) with the र् of the aphorism हयवरट्, the र-प्रत्याहार is framed so as to ascertain both the letters र् & ल् (see लण् मध्येत्वित्संज्ञकः). In the aphorism "लण्" (ल् अ ण्) the final ण् is termed as इत् as per the rule एषाम् अन्त्या इतः and remains as ल् अ. Here अ is not meant for easy articulation (हकारादिष्वकारः उच्चारणार्थः) and again termed as इत्. So, लण् remains as ल्अ and with the coalition of the रट् of हयवरट् frames as रट्-ल्अ (रअ-प्रत्याहार) and subsequently, by deleting the final इत् - ट् & अ both the र् & ल् are ascertained.

By adhering this rule (उपदेशेऽजनुनासिक इत्), the final vowel of any उपदेश (specification), as described in "१-हलन्त्यम्", is liable to be इत्. Whatever is designated as इत्, that is to be elided by the precept "३-तस्यलोपः".

२९ - उरण् रपरः। १।१।५१। (uraṇ raparaḥ). (उः + अण् + रपरः)।

ऋ इति त्रिंशतः संज्ञेत्युक्तम्। तत्स्थाने योऽण् स रपर सन्नेव प्रवर्तते।

कृष्णर्द्धिः। तवल्कारः।

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ऊः = of the ऋ (ऊः is the termination of ऋ in the genitive case like - मातृ as मातुः), अण् = letters pertaining to अण् प्रत्याहार (अ इ & उ), रपरः (रपरो यस्मात्) = which is followed by the र् (and also the homogeneous ऌ).

ऋ - इति त्रिंशतः संज्ञा इति उक्तम् = the ऋ is the representative of its thirty modifications i.e. self eighteen + twelve to that of the ऌ (see "११-अणुदित् सवर्णस्य चाऽप्रत्ययः" and "ऋऌवर्णयोर्मिथः सावर्ण्यं वाच्यम्"), तत्स्थाने योऽण् = in place of that ऋ, the अण् (अ इ & उ which is united with the ऋ), स रपर सन् एव प्रवर्तते = that अण् प्रत्याहार (अ, इ & उ) transmutes as रपर, (induces to both the रपर as - अर्, इर् & उर् as well as the लपर as - अल्, इल् & उल्).

In the alliance of the letters pertaining to *'aṇ pratyāhāra'* with the *'ṛ'* (as well as the homogeneous *'lṛ'*), that induces the *'aṇ pratyāhāra'* as *'rapara'* (as well as *'lapara'*).

Illustrations of ए & ओ as गुण have been demonstrated in the precept "२७- आद्गुणः". For अ (अर् - अल्) as गुण -> कृष्ण + ऋद्धिः => कृष्ण् अ + ऋद्धिः => कृष्ण् अर् द्धिः => कृष्णर्द्धिः (prosperity of *Kṛṣṇa*).

Also, अ (अल्) as गुण -> तव + ऌकारः => तव् अ + ऌ कारः => तव् अल् कारः => तवल्कारः (Thy letter *lṛ*).

Some other examples - सप्त + ऋषयः = सप्तर्षयः (the constellation of the Great Bear). ग्रीष्म + ऋतुः = ग्रीष्मर्तुः (the summer season). महा + ऋषिः = महर्षिः (the great sage). मम + ऌकारः = ममल्कारः (my letter *lṛ*).

३० - लोपः शाकल्यस्य। ८।३।१९। (lopaḥ śākalyasya).

अवर्णपूर्वयोः पदान्तयोर्यवयोर्लोपो वा अशिपरे।

लोपः = the elision, शाकल्यस्य = according to the sage - *Śākalya*, (4000 B.C. prior to *Pāṇini*, the grand son of sage *śākala*), अवर्णपूर्वयोः पदान्तयोः यवयोः = of the letters - य् & व् ending in a पद and preceded by the अ or आ (first अ or आ, and then य् or व् ending in a पद). लोपः वा = the elision is to be the optional, अशिपरे = if a letter of अश् प्रत्याहार follows (first अ or आ then य् or व् + अश्).

In difference to the opinion of *'Śākalya'*, let there be the elision of the letters *'y'* & *'v'* optionally, if - (i) ends in a *'pada;* (ii) preceded by the letter *'a'* or *'ā'* and (iii) followed by a letter pertaining to *'aś pratyāhāra'*.

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For example :- हरे + इह => हर् ए + इह (एचोऽयवायावः) => हर् अय् + इह (लोपः शाकल्यस्य) => हर् अ + इ ह. Accordingly -

विष्णो + इह => विष्ण् ओ + इह (एचोऽयवायावः) => विष्ण् अव् + इह (लोपः शाकल्यस्य) => हर् अ + इ ह.

In this situation the aphorism "२७-आद्गुणः" is applicable for substitution of a गुण (ए) in both of the places of (हर् अ + इह and हर् अ + इह). The next aphorism debars the substitution of the ए (गुण) -

३१ - पूर्वत्रासिद्धम्। ८।२।१। (pūrvatrāsiddham).

सपादसप्ताध्यायीं प्रति त्रिपाद्यसिद्धा , त्रिपाद्यामपि पूर्वं प्रति परं शास्त्रमसिद्धं स्यात्। हर इह। हरयिह। विष्ण इह। विष्णविह।

पूर्वत्र = what comes after (next one), असिद्धम् = is refuted, (the so called अष्टाध्यायी of *Pāṇini* is divided into eight lectures (अध्याय) of which each of the lectures have been sub-divided into four chapters (पाद) containing a series of succinct aphorisms), सपादसप्ताध्यायीं प्रति (सपाद + सप्त अध्याय) = towards the seven lectures and a chapter (towards the end of the first chapter of eighth lecture), त्रिपाद्यसिद्धा = remaining last three chapters are to be refuted, त्रिपाद्यामपि पूर्वं प्रति परं शास्त्रमसिद्धं स्यात् = in the remaining three chapters each of the previous aphorism refutes the next one.

The aphorisms described in the last three chapters are refutable to the preceding aphorisms mentioned up to the end of the first chapter in the eighth lecture. Also each of the following (forth coming) aphorisms are refutable to the preceding (surpassed) aphorisms described in the last three chapters of the *'Aṣṭādhyāyī'*.

This is an अधिकार सूत्र (Privileges or limitations confined to that of an aphorism). The optional precept लोपः शाकल्यस्य refutes the application of the aphorism एचोऽयवायावः. The letters - य् & व् ending in अय्, अव्, आय् & आव् substituted by the aphorism एचोऽयवायावः are to be elided by the implementation of the optional precept लोपः शाकल्यस्य. According to पूर्वत्रासिद्धम्, the implementation of the optional precept लोपः शाकल्यस्य does not affect to that of the एचोऽयवायावः or आद्गुणः due to - (i) एचोऽयवायावः and आद्गुणः are mentioned in first chapter of sixth lecture which fall under the purview of सपादसप्ताध्यायी and

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irrefutably remain in force, (ii) लोपः शाकल्यस्य is described in the third chapter of eighth lecture which falls under the jurisdiction of त्रिपादि and is refutable being mentioned as असिद्धा.

So in the euphony हर् अय् + इ ह and हर् अव् + इ ह, the elision of intervening य् and व् had never taken effect to आद्गुणः. Hence the incomplete euphony by the precept लोपः शाकल्यस्य shall be changed into - हरे + इह => हर् ए + इह (२२-एचोऽयवायावः) => हर् अय् + इह (३०-लोपः शाकल्यस्य) => हर् अ + इ ह => हर इह (*Hari* here). Accordingly - विष्णो + इह (२२-एचोऽयवायावः) => विष्ण् ओ + इह => विष्ण् अव् + इह (३०-लोपः शाकल्यस्य) => विष्ण् अ + इ ह => विष्ण इह (*Viṣṇu* here). In absence of the optional precept - लोपः शाकल्यस्य -

हरे + इह => हर् ए + इह (एचोऽयवायावः) => हर् अय् + इह => हरयिह.

विष्णो + इह => विष्ण् ओ + इह (एचोऽयवायावः) => विष्ण् अव् + इह => विष्णविह.

Some other examples - ते + आगताः = त आगताः, तयागताः (they have come). वने + ऋषयः = वन ऋषयः, वनयृषयः (the anchorites in the forest). श्रीयै + उद्यतः = श्रीया उद्यतः, श्रीयायुद्यतः (raised with wealth). विधौ + उदिते = विधा उदिते, विधावुदिते (in the rise of the moon).

३२ - वृद्धिरादैच्। १।१।१। (vṛddhirādaic). (वृद्धिः + आत् + ऐच्)।

आदैच्च वृद्धिसंज्ञः स्यात्।

आत्-ऐच् च = आ त् ऐऔ (२६-तपरस्तत्कालस्य) = आत् and ऐच् (ऐ & औ) also = आ, ऐ & औ, वृद्धिसंज्ञः स्यात् = to be termed as *'vṛddhi'*.

the *'ā'*, *'ai'* & *'au'* are termed as *'vṛddhi'*.

३३ - वृद्धिरेचि। ६।१।८८। (vṛddhireci). (वृद्धिः + ऐचि)।

आदेचि परे वृद्धिरेकादेशः स्यात्। गुणापवादः।

कृष्णैकत्वम्। गङ्गौघः। देवैश्वर्यम्। कृष्णौत्कण्ठ्यम्।

आत् (ablative case, not तपर) = after the अ or आ, एचि परे = if a letter of एच् प्रत्याहार (ए, ओ, ऐ or औ) follows, वृद्धिरेकादेशः स्यात् = a (single) वृद्धि (आ, ऐ or औ) is to be the substitute for both.

A *'vṛddhi'* is substituted for both, if a letters pertaining to *'ech pratyāhāra'* comes after the *'a'* or *'ā'*.

गुणापवादः = This is a contravention to गुण (a गुण is substituted for both the

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prior and subsequent, if a letter pertaining to अच् प्रत्याहार comes after either of the अ or आ). In the precept वृद्धिरेचि, a वृद्धि is to be the substitute, if a letter pertaining to एच् प्रत्याहार comes after the अ or आ. Here the letters pertaining to एच् प्रत्याहार are also coming under the अच् प्रत्याहार. For segregation of the limitations confined to गुण and वृद्धि, it is to be ascertained that - (i) if, अ इ उ ऋ or ऌ (अच्) comes after the अ or आ the substitution is to be a गुण, (ii) if, ए ओ ऐ or औ (अच्) comes after the अ or आ the substitution is to be a वृद्धि. For example :-

कृष्ण + एकत्वम् => कृष्ण् अ + ए कत्वम् (१७-स्थानेऽन्तरतमः) => कृष्ण् ऐ कत्वम् => कृष्णैकत्वम् (oneness with *Kṛṣṇa*). गङ्गा + ओघः => गङ्ग् आ + ओ घः (१७- स्थानेऽन्तरतमः) => गङ्ग् औ घः=> गङ्गौघः (the torrent of the Ganges). देव + ऐश्वर्यम् => देव् अ + ऐ श्वर्यम् (१७-स्थानेऽन्तरतमः) => देव् ऐ श्वर्यम् => देवैश्वर्यम् (the divinity of God). कृष्ण + औत्कण्ठ्यम् => कृष्ण् अ + औ त्कण्ठ्यम् (१७-स्थानेऽन्तरतमः) => कृष्ण् औ त्कण्ठ्यम् => कृष्णौत्कण्ठ्यम् (anxiety for Lord *Kṛṣṇa*).

Some other examples - पञ्च + एते = पञ्चैते (these five). जन + एकता = जनैकता (the congregation of the people). मा + एवम् = मैवम् (not in this manner). दर्शन + औत्सुक्यम् = दर्शनौत्सुक्यम् (anxiety for a sight). तस्य + औदार्यम् = तसौदार्यम् (his generosity/nobility).

३४ - एत्येधत्यूठ्सु । ६ ।१ ।८९ । (etyedhatyūṭhsu). (एति + एधति + ऊठ्सु)।

अवर्णाद् एजाद्योरेत्येधत्योरूठि च परे वृद्धिरेकादेशः स्यात्। पररूप गुणापवादः।

उपैति। उपैधते। प्रष्ठौहः। एजाद्यो किम् - उपेतः। मा भवान् प्रेदिधत्।

अवर्णाद् = from (after) the अ or आ, एजाद्योरेत्येधत्योरूठि च परे (एच् + आद्योः + एति + एधत्योः + ऊठि च + परे) = if the words - एति & एधति whose initial letters belong to एच् प्रत्याहार and also the word ऊठ् (whose initial letter is ऊ) follow, वृद्धिरेकादेशः स्यात् = a वृद्धि is to be the substitute for the concurring vowels.

After the *'a'* or *'ā'*, if the words *'eti'* & *'edhati'* initiated by a letter of *'ech pratyāhāra'* (*e*) and also the word *'ūṭh'* (initiated by the *'ū'*) follow, let a *'vṛddhi'* be the single substitute for both.

For example :- The verbal roots (धातु) - इण् and एध् if terminated in the forms of एति & एधति respectively with the initial letter pertaining to एच् प्रत्याहार

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(ए) and come after the अ or आ, a वृद्धि is to be the single substitute for both. Such as -

उपैति => उप + एति => उप् अ + ए ति (१७-स्थानेऽन्तरतमः) => उप् ऐ ति => उपैति (he comes near). accordingly, उपैधति => उप + एधति => उप् अ + ए धति (१७-स्थानेऽन्तरतमः) => उप् ऐ धति => उपैधति (it increases).

If the word ऊहः, beginning with the ऊ, comes after the अ or आ, the coalition is to be substituted by a वृद्धि in stead of a गुण. As for example :- प्रष्ठौहः => प्रष्ठ + ऊहः => प्रष्ठ् अ + ऊ हः (३३-वृद्धिरेचि & १७-स्थानेऽन्तरतमः) => प्रष्ठ् औ हः => प्रष्ठौहः (a young steer training for plough).

पररूप गुणापवादः = this rule is a contradiction to both ३८-एङि पररुपम् and २७-आद्गुणः. एजाद्यो किम् = the verbal roots - इण् and एध् if terminated in the forms of इतः and इदिधत् respectively (instead of एति & एधति initiated by the ए) and come after the अ or आ, the coalition is to be substituted by a गुण (instead of a वृद्धि). Such as - उपेतः => उप + इतः => उप् अ + इ तः (२७-आद्गुणः & १७- स्थानेऽन्तरतमः) => उप् ए तः => उपेतः (approached). मा भवान् प्रेदिधत् => प्र + इदिधत् => प्र् अ + इ दिधत् (आद्गुणः & स्थानेऽन्तरतमः) => प्र् ए दिधत् => प्रेदिधत्, मा भवान् प्रेदिधत् (let not your honour promote).

Some other examples - अव + एति = अवैति (knowing). प्र + एति = प्रैति (dying). प्र + एधते = प्रैधते (growing more). अव + एधते = अवैधते (growing). विश्व + ऊहः = विश्वौहः (the bearer of this universe/ the supreme soul).

Instances of substitution of a वृद्धि instead of a गुण -

(i) (वा०) अक्षादूहिन्यामुपसंख्यानम्। अक्षौहिणी सेना। (अक्षाद् + ऊहिन्यां + उपसंख्यानम्)।

(vārtikam - akṣādūhinyāmupasaṅkhyānam).

अक्षात् = from the word अक्ष ending in अ, ऊहिन्याम् = if the word ऊहिनी (ऊहिणी) beginning with ऊ follows, उपसंख्यानम् = it is to be added (for substitution of a वृद्धि).

It is to be added that, if the word *'ūhiṇī'* comes after the word *'akṣa'* (ending in *'a'*), let there be the substitute of a *'vṛddhi'* for both, instead of a *'guṇa'*.

For example :- अक्ष + ऊहिनी सेना => अक्ष् अ + ऊ हिनी सेना (१७- स्थानेऽन्तरतमः) => अक्ष् औ हिनी सेना => अक्षौहिनी सेना (२४६-पूर्वपदात् संज्ञायामगः) => अक्षौहिणी सेना (a troop

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of army consisting of horses , elephants , chariots and cavalry - all together 2,18,700 in number).

(ii) (वा०) प्रादूहोढोढ्येषैष्येषु । प्रौहः । प्रौढः । प्रौढिः । प्रैषः । प्रैष्यः ।

(vārtikam - prādūhoḍhoḍhyeṣaiṣyeṣu).

(प्राद् + ऊह + ऊढ + ऊढि + एष + एष्य - एषु) ।

प्राद् = from the preposition - प्र ending in अ, ऊहोढोढ्येषैष्येषु = if the words - ऊहः, ऊढः & ऊढिः beginning with ऊ and the words - एषः & एष्यः beginning with ए follow (it is to be added for substitution of a वृद्धि).

If the words *'ūhaḥ'*, *'ūḍhaḥ'*, *'ūḍhiḥ'*, *'eṣaḥ'* & *'eṣyaḥ'* beginning with *'ū'* & *'e'* come after the preposition *'pra'* (ending in *'a'*), let there be the substitution of a *'vṛddhi'* instead of a *'guṇa'*.

Example :- प्र + ऊहः => प्र् अ + ऊ हः (१७-स्थानेऽन्तरतमः) => प्र् औ हः => प्रौहः (a good argument). Accordingly -

प्र + ऊढः => प्र् अ + ऊ ढः (१७-स्थानेऽन्तरतमः) => प्र औ ढः => प्रौढः (proud).

प्र + ऊढिः => प्र् अ + ऊ ढिः (१७-स्थानेऽन्तरतमः) => प्र औ ढिः => प्रौढिः (reckless).

प्र + एषः => प्र् अ + ए षः (१७-स्थानेऽन्तरतमः) => प्र् ऐ षः => प्रैषः (to send).

प्र + एष्यः => प्र् अ + ए ष्यः (१७-स्थानेऽन्तरतमः) => प्र् ऐ ष्यः => प्रैष्यः (a servant).

(iii) (वा०) ऋते च तृतीया समासे । सुखेन ऋतः सुखार्तः । तृतीयेति किम् - परमर्तः ।

(vārtikam - ṛte ca tṛtīyā samāse).

In an instrumental compound *(tṛtīyā tatpuruṣa samāsa)*, if the word *'ṛta'* beginning with *'ṛ'* follows the *'a'*, a *'vṛddhi'* is to be the substitute for both, instead of a *'guṇa'*.

For example :- सुखेन ऋतः सुखार्तः => सुख टा ऋत सु (सुपोधातुप्रातिपदिकयोः - विभक्ति लोपः) => सुख ऋत => सुख् अ ऋ त (a वृद्धि - आर् is to be substituted instead of a गुण - अर्) सुख् आर् त => सुखार्त, with case (विभक्ति) termination => सुखार्तः (affected by joy).

तृतीयेति किम् - परमर्तः = excepting the instrumental compound, if the word ऋतः beginning with ऋ follows the अ, a गुण is to be the substitute for both. Such as - परम + ऋतः => परम् अ + ऋ तः (२६-उरण् रपरः) => परम् अर् तः => परमर्तः (most honest).

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(iv) (वा०) प्रवत्सतरकम्बलवसनार्णदशानां ऋणे ।

(vārtikam - pravatsatarakambalavasanārṇadaśānām ṛṇe).

प्रार्णम्। वत्सतरार्णम्।कम्बलार्णम्। वसनार्णम्। ऋणार्णम्। दशार्णम्।

The word *'ṛṇam'* beginning with *'ṛ'* if comes after the words *'pra'*, *'vatsatara'*, *'kambala'*, *'vasana'*, *'ṛṇa'* & *'daśa'* (ending in *'a'*) a *'vṛddhi'* instead of a *'guṇa'*, is to be the substitute for both.

For example :- प्र + ऋणम् => प्र् अ + ऋ णम् => प्र् आर् णम् => प्रार्णम् (principal debt). वत्सतर + ऋणम् => वत्सतर् अ + ऋ णम् => वत्सतर् आर् णम् => वत्सतरार्णम् (debt of a steer). कम्बल + ऋणम् => कम्बल् अ + ऋ णम् => कम्बल् आर् णम् => कम्बलार्णम् (debt of a blanket). वसन + ऋणम् => वसन् अ + ऋ णम् => वसन आर् णम् => वसनार्णम् (debt of a cloth). ऋण + ऋणम् => ऋण् अ + ऋ णम् => ऋण् आर् णम् => ऋणार्णम् (debt for a debt or compound interest). दश + ऋणम् => दश् अ + ऋ णम् => दश् आर् णम् => दशार्णम् (name of a country).

३५ - उपसर्गाः क्रियायोगे । १ ।४ ।५९ । (upasargāḥ kriyāyoge).

प्रादयः क्रियायोगे उपसर्गसंज्ञा स्युः। प्र, परा, अप, सम्, अनु, अव, निस् (निर्), दुस् (दुर्), वि, आङ्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि & उप - एते प्रादयः।

प्रादयः = the series of words mentioned in the - प्र &c. (प्रादिगण), क्रियायोगे = if prefixed to the verbs, उपसर्गसंज्ञा स्युः = are to be called as उपसर्ग (prepositions).

The series mentioned in *'pra'* &c. (*prādigaṇa*), when prefixed to a *'dhātu'* (verb) are to be termed as *'upasarga'* (prepositions).

प्र = before, परा = opposite, अप = off, सम् = with, अनु = after, अव = down, निस् (निर्) = out, दुस् (दुर्) = ill, वि = apart, आङ् = as far as, नि = within, अधि = over, अपि = also, अति = beyond, सु = well, उद् = up, अभि = opposite, प्रति = towards, परि = around & उप = next to/near to.

निपाताश्चादयो ज्ञेया प्रादयस्तूपसर्गकाः। द्योतकत्वात्क्रियायोगे लोकादवगता इमे।।

The च &c. (चादिगण) are called as निपात (indeclinables) and the प्र &c. (प्रादिगण) are termed as prepositions (उपसर्ग). The verbal roots (धातु) have various meanings in themselves (अनेकार्थाः हि धातवः). These prepositions express their own and independent meaning either by intensifying, modifying or altering the sense of the words when they are prefixed with the verbs.

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उपसर्गेण धात्वर्थो वलादन्यत्र नीयते। प्रहाराहार संहार विहार परिहारवत्।।
धात्वर्थो वाधते कश्चित्कश्चितमनुवर्तते। तमेव विशिन्यष्ट्यन्य उपसर्गगतिस्त्रिधा।।

३६ - भूवादयो धातवः। १।३।१। (bhūvādayo dhātavaḥ).

(भू + वा + आदयः + धातवः)।

क्रियावाचिनो भ्वादयो धातुसंज्ञा स्युः।

क्रियावाचिनः = proclaiming or signifying to क्रिया or action (like reading, eating &c.), भ्वादयः (भूश्च वाश्च भूवौ - आदयः) = the verbal roots mentioned in भ्वादिगण (i) भू (to be - भवति , भवतः , भवन्ति &c.), (ii) वा (to blow - वा गति गन्धनयोः), आदयः = &c. धातुसंज्ञा स्युः = are to be termed as verbal roots.

The verbal roots - *'bhvādayaḥ'* (*'bhū'*, *'vā'* &c.) signifying the sense of an action (*kriyā*) are to be termed as *'dhātu'* (verbal roots).

The verbal roots mentioned in भ्वादिगण are to be termed as धातु, if they proclaim the sense of any action (पठति - reading , गच्छति - going &c.). The roots pertaining to भ्वादिगण are not to be defined as धातु, when they express the meaning other than the action or verb (as भू means पृथिवी or 'the earth' etc.).

३७ - उपसर्गादृतिधातौ। ६।१।९१। (upasargādṛtidhātau).

अवर्णादुपसर्गाद् ऋकारादौ धातौ परे वृद्धिरेकादेशः स्यात्। प्रार्च्छति।

अवर्णादुपसर्गाद् = from an उपसर्ग that ends with the letter अ or आ, ऋकारादौ धातौ परे = if a verb (धातु) initiated by the ऋ follows, वृद्धिरेकादेशः स्यात् = a वृद्धि (instead of a गुण) is to be the substitute for both (गुणापवादः).

When a verb (*dhātu*) initiated by the *'ṛ'* follows a preposition (*upasarga*) ending in *'a'* or *'ā'*, a *'vṛddhi'* instead of a *'guṇa'*, is to be the substitute for both.

Example - प्र + ऋच्छति -> प्र is an उपसर्ग that ends with the letter अ and ऋच्छति is a धातु that begins with ऋ. Hence - a single वृद्धि - आर् (instead of a गुण - अर्) is to be the substitute for both => प्र + ऋच्छति => प्र् अ + ऋ च्छति => प्र् आर् च्छति => प्रार्च्छति (he goes swiftly). Some other examples - उप + ऋच्छति => उपार्च्छति (he comes near). प्र + ऋच्छन् => प्रार्च्छन् (while going fast). उप + ऋच्छन् => उपार्च्छन् (while coming near).

३८ - एङि पररूपम्। ६।१।९४। (eṅi pararūpam).

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आत् उपसर्गादेङादौ धातौ परे पररूपमेकादेशः स्यात्। प्रेजते। उपोषति।

आत् उपसर्गात् = After an उपसर्ग that ends with the letter अ or आ, एङादौ धातौ परे = if a धातु initiated by a letter of एङ् प्रत्याहार (ए or ओ) follows, पररूपमेकादेशः स्यात् = the subsequent (पररुप) ए or ओ (instead of a वृद्धि) is to be the substitute for both.

If a *'dhātu'* initiated by a letter of *'eṅ pratyāhāra'* (*'e'* or *'o'*) comes after an *'upasarga'* ending in *'a'* or *'ā'*, the subsequent (*pararūpa*) *'e'* or *'o'* is substituted for both.

Examples :- प्र + एजते => प्र् अ + ए जते (पररुप) => प्र् ए जते => प्रेजते (trembling). उप + ओषति => उप् अ + ओ षति (पररुप) => उप् ओ षति => उपोषति (sprinkling / burning). Here, एजते & ओषति are the verbs (धातु) those begins with the letters of एङ् प्रत्याहार (ए & ओ) and come after the उपसर्ग - प्र and उप ending in अ. Hence, the (पररुप) ए & ओ are substituted in both of these instances - प्रेजते & उपोषति respectively.

This aphorism is a contradiction to "वृद्धिरेचि" and the aphorism "एत्येधत्यूठ्सु" contradicts it, if the initial letters of the verbal roots - इण् & एध् are terminated by the ए (like एति & एधति).

Some other examples - प्र + एषयति = प्रेषयति (sending). प्र + एषणीय = प्रेषणीय (ought to be sent). अव + ओषति = अवोषति (sprinkling / burning). प्र + ओषति = प्रोषति (extremely burning).

३९ - **अचोऽन्त्यादि टि। १।१।६४।** (aco'ntyādi ṭi). (अचः + अन्त्य + आदि टि)।

अचां मध्ये योऽन्त्यः स आदिर्यस्य तट्टिसंज्ञं स्यात्।

अचां मध्ये योऽन्त्यः = among the constituting vowels of a word, which one takes place at the end, स आदिर्यस्य = if that final vowel stands prior to a consonant, तत् टि संज्ञं स्यात् = that (both of the ending vowel and the consonant) is to be termed as टि.

In a word, the vowel that stands as a final letter or prior to a final consonant, that final vowel or the final vowel alongwith the final consonant is to be termed as *'ṭi'*.

For example :- in the word मनस् the constituting letters are - म् अ न् अ स्. Here the constituting vowels are - (i) the अ following the म् and (ii) the अ

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following the न्. As per the norms of the present aphorism - अचोऽन्त्यादि टि; the final vowel - अ with the final consonant स् i.e. अस् (म् अ न् अ स्) is to be termed as टि. Accordingly, In the word - शक (श् अ क् अ) the final अ without a consonant is to be termed as टि basing on the analogy (व्यपदेशीवत् भावः) - देवदत्तस्य एकः पुत्रः - स एव ज्येष्ठः स एव कनिष्ठः.

(वा०) शकन्ध्वादिषु पररूपं वाच्यम्। (शकन्धु + आदिषु पररुप वाच्यम्)।

(śakandhvādiṣu pararūpaṁ vācyam).

तञ्चटेः। शकन्धुः। कर्कन्धुः। मनीषा। आकृतिगणोऽयम्। मार्तण्डः।

शकन्ध्वादिषु = the words in the शकन्ध्वादि गण - शकन्धुः, कर्कन्धुः, मनीषा, पतञ्जलिः &c. पररुप वाच्यम् = substitution is to be the subsequent one (पररुप).

In the words pertaining to *'śakandhvādigaṇa'* viz. *'śakandhuḥ'*, *'karkandhuḥ'*, *'manīṣā'*, *'Patañjaliḥ'* &c. the substitution is to be the *'pararūpa'* (subsequent one).

तञ्चटेः = that substitution includes both the टि and the subsequent letter. For example :- शक + अन्धुः => शक् अ + अ न्धुः => the टि (final अ of शक) and the subsequent अ of अन्धुः are to be substituted the पररुप or subsequent अ => शक् अ न्धुः => शकन्धुः। (a well in the country - *śaka*). Accordingly -

कर्क + अन्धुः => कर्क्अ + अन्धुः (पररुप एकादेशः) => कर्कन्धुः (The Jujube).

मनस् + ईषा => मन् अस् + ई षा (पररुप एकादेशः) => मन् ई षा => मनीषा (Intellect).

पतत् + अञ्जलिः => पत् अत् + अ ञ्जलिः (पररुप एकादेशः) => पत् अ ञ्जलिः => पतञ्जलिः (Name of a sage) .

आकृतिगणोऽयम् (आकृत्या स्वरूपेण कार्यदर्शनेन गण्यते परिचयते इति आकृतिगणः) = words like मार्तण्डः (मृत + अण्डः), समर्थः (सम + अर्थः) &c. other than the series of शकन्ध्वादि गण are coming under the same rule when applied to. Such as - मृत + अण्डः => मार्तण्डः (the Sun) are aggregated by adhering the same rule as stated above. This is a supplementary rule to "३८-एङि पररुपम्".

Some other examples - हल + ईषा => हलीषा (the handle of a plough). लाङ्गल + ईषा => लाङ्गलीषा (the handle of a plough). कुल + अटा => कुलटा (an unchaste woman) . सार + अङ्गः => सारङ्गः (an antelope). सीम + अन्तः => सीमन्तः (the parting line of the hair).

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४० - ओमाङोश्च । ६ ।१ ।९५ (omāṅośca). (ओम् + आङोः + च)।

ओमि आङि चाऽऽत् परे पररुपमेकादेशः स्यात्। शिवायों नमः। शिव + एहि , इतिस्थिते -

ओमि आङि च आत् परे = if the mystic syllable - ओम् & the preposition - आङ् (ओ) come after the अ or आ, पररुपमेकादेशः स्यात् = the subsequent letter is to be the substitute for both.

If the mystic syllable *'om'* and the preposition - *'āñ'* (*'ā'*) come after the *'a' or 'ā'*, the subsequent letter or *'pararūpa'* is to be the substitute for both.

For example :- शिवाय + ओम् नमः => शिवाय् अ + ओ म् नमः, in this situation the mystic syllable - ओम् follows the अ of शिवाय्अ. So the subsequent ओ of ओम् is to be the substitute for both instead of a वृद्धि => शिवाय् ओ म् नमः => शिवायोम् नमः (मोऽनुस्वारः) => शिवायों नमः (adoration to Lord *śiva*). This aphorism contravenes to "वृद्धिरेचि".

In case of शिव + आङ् + इहि (हलन्त्यम्) => शिव + आ + इहि => शिव् अ + आ + इ हि, in this situation, out of two sets of coalitions - शिव् अ + आ (अकः सवर्णे दीर्घः) or आ + इहि (आद्गुणः), the question arises which one is to be made first ? For discrimination of the ambiguity, it is observed that, the relationship of शिव् अ + आ is told to be बहिरङ्ग (stranger) and आ (आङ्) + इहि is told to be अन्तरङ्ग (intimate), (धातूपसर्गयोः कार्यं अन्तरङ्गं अन्यद् बहिरङ्गम्। असिद्धं बहिरङ्गमन्तरङ्गे) as आ (आङ्) is called उपसर्ग and इहि is called धातु. Hence the euphony, first of all, is to be made with शिव् अ + आ + इ हि (आद्गुणः) => शिव् अ + ए हि. In this connection - the word एहि is not an उपसर्ग. So the precept ओमाङोश्च is not to be applicable here due to lack of an उपसर्ग (आङ्) after the अ of शिव. For such the next अतिदेश सूत्र (attributive precept) elucidates -

४१ - अन्त्यादिवच्च । ६ ।१ ।८५ । (antyādivacca).

योऽयमेकादेशः स पूर्वस्यान्तवत्परस्यादिवत्स्यात्। शिवेहि।

योऽयं एकादेशः = which of this substitution (the ए of एहि is the coalition of आङ् (आ) + इ of इहि), स पूर्वस्य अन्तवत् परस्य आदिवत् स्यात् = that (ए of एहि) is as like as the final letter of the previous word आङ् (आ), as well as the beginning letter of the following word (इ of इहि).

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Which of this substitution, that is like the final letter of the previous word as well as the beginning letter of the following word.

The ए of एहि is a substitution made with the amalgamation of आ (आङ्) and इ (of इहि) which appraises to both of the आ (आङ्) and इ of (इहि). With this approach, the ए of एहि treated as आ (आङ्) उपसर्ग and hence fulfill the norms laid down in ओमाङोश्च for applying the subsequent one (पररुप). So the euphony is made as - शिव्अ + ए हि (पररुप) = शिव् ए हि = शिवेहि (*śiva* come).

Some other examples - अव + आङ् (आ) + इहि => अवेहि (be aware of). उप + आङ् (आ) + इहि => उपेहि (come here). कृष्ण + आङ् (आ) + इहि => कृष्णेहि (*Kṛṣṇa* ! come here).

The substitution of subsequent letter (पररुपम्) takes place in - (i) - after अ or आ if a letter of एङ् प्रत्याहार (एङि पररुपम्) follows, (ii) - after the टि of शकन्ध्वादिगण (शकन्ध्वादिषु पररुप वाच्यम्) if a vowel follows, (iii) - after अ or आ if follows the mystic syllable - ओम् (ओमाङोश्च) and (iv) - if the preposition आङ् comes after अ or आ (ओमाङोश्च).

४२ - अकः सवर्णे दीर्घः । ६ ।१ ।१०१ । (akaḥ savarṇe dīrghaḥ).

अकः सवर्णे अचि परे पूर्वपरयोर्दिर्घ एकादेशः स्यात् ।
दैत्यारिः । श्रीशः । विष्णूदयः । होतृकारः ।

अकः = after the अक् प्रत्याहार (अ, इ, उ & ऋ - except the ऌ due to lack of its long form), सवर्णे अचि परे = if a homogeneous vowel follows immediately (after the अक् प्रत्याहार viz. अ, इ, उ & ऋ if the अक् प्रत्याहार viz. अ, इ, उ & ऋ follow in due order of enumeration), पूर्वपरयोः = in place of the prior and the subsequent, दीर्घ एकादेशः स्यात् = a long or दीर्घ is to be the substitute for both.

Let a Long or *'dīrgha'* be the substitute for both, if a homogeneous vowel comes after the *'ak pratyāhāra'* (viz. *a, i, u* & *ṛ*).

For example :- दैत्य + अरिः => दैत्य् अ + अ रिः => दैत्य् आ रिः => दैत्यारिः (the foe of a demon i.e. Lord *Viṣṇu*). श्री + ईशः => श्र् ई + ई शः => श्र् ई शः => श्रीशः (Lord of wealth). विष्णु + उदयः => विष्ण् उ + उ दयः => विष्ण् ऊ दयः => विष्णूदयः (rise of *Viṣṇu*). होतृ + ऋकारः => होत् ऋ + ऋ कारः => होत् ऋ कारः => होतृकारः (the ऋकार chanting by the officiating priest (होतृ) of Rig Veda).

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Some similar examples - कमल + आकरः => कमलाकरः (a pond). श्रद्धा + अस्ति => श्रद्धाऽस्ति, श्रद्धास्ति (having intimacy). विद्या + आलयः => विद्यालयः, विद्याऽऽलयः (a learning place). मुनि + इन्द्रः => मुनीन्द्रः (a great sage). गिरि + ईशः => गिरीशः (the Lord *Śiva*). भानु + उदयः => भानूदयः (sun rise). नेतृ + ऋभुक्षा => नेतृभुक्षा (a top leader). पक्तृ + ऋजीषम् => पक्तृजीषम् (a frying pan).

४३ - एङः पदान्तादति । ६ ।१ ।१०९ । (eṅaḥ padāntādati).

(एङः + पदान्ताद् + अति)।

पदान्तादेङोऽति परे पूर्वरूपमेकादेशः स्यात्। हरेऽव। विष्णोऽव।

पदान्तात् एङः = after a letter of एङ् प्रत्याहार (ए or ओ) ending in a पद, अति परे = if the अत् or short अ (तपरस्तत्कालस्य) follows, पूर्वरूपं एकादेशः स्यात् = the prior letter (पूर्वरुप) is to be the substitute for both.

If the short *'a'* comes after a letter of the *'eṅ pratyāhāra'* (*'e'* or *'o'*) ending in a *'pada'*, the prior letter or *'pūrvarūpa'* is to be the substitute for both.

In the euphony of हरे + अव and विष्णो + अव (हर् ए + अ व and विष्ण् ओ + अ व) (i) the inflected words हरे and विष्णो are ending in the letters of एङ् प्रत्याहार (ए & ओ) respectively, (ii) also the ह्रस्व - अ immediately follows in both of the euphonies and (iii) hence, in both of the places the prior letters (पूर्वरुप) ए & ओ are to be substituted respectively. So the euphony concludes with - हर् ए + अ व and विष्ण् ओ + अ व => हर् ए व and विष्ण् ओ व => हरेव and विष्णोव. To distinguish the existence of अ, these are to be written as हरेऽव (Oh *Hari* off) and विष्णोऽव (Oh *Viṣṇu* off). The present precept एङः पदान्तादति is a contravention to the precept एचोऽयवायावः, when ए & ओ are situated in a पदान्त followed by a short अ only. In case of अपदान्त the application of एङः पदान्तादति does not arise, such as - ने + अः => न् ए + अः (एचोऽयवायावः) => न् अय् + अः => नयः (a leader). भो + अः (एचोऽयवायावः) = भवः (existence).

Some other examples - वने + अत्र => वनेऽत्र (in this forest). सर्वे + अपि => सर्वेऽपि (they all too). को + अपि => कोऽपि (any one). रामो + असौ => रामोऽसौ (he is *Rāma*).

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४४ - सर्वत्र विभाषा गो। ६।१।१२२। (sarvatra vibhāṣā go).

लोके वेदे चैङन्तस्य गोरति वा प्रकृतिभावः पदान्ते। गो अग्रम्। गोऽग्रम्।

एङन्तस्य किम् - चित्रग्वग्रम्। पदान्ते किम् - गोः।

सर्वत्र (लोके वेदे च) = both in the Secular and Vedic Sanskrit usage, पदान्ते = at the end of an inflected word, एङ्-अन्तस्य गोः = of the गो (ग्ओ) which ends in a letter of एङ् प्रत्याहार i.e. ओ, अति = if a short vowel - अ (अत् - तपरस्तत्कालस्य) follows, विभाषा (न वा इति विभाषा) = वा (विकल्प) = optionally (sometimes imperative and sometimes forbidden), प्रकृतिभावः = is to be remained invariably unchanged (the euphony is restricted).

Both in the Secular and Scriptural Sanskrit usage, if a short vowel - *'a'* comes after the word *'go'* ending in *'eṅ pratyāhāra'* (*'o'*), let the euphony be optionally restricted there.

For example :- गो + अग्रम् => here, the word - गो (ग्ओ) ending in a letter of एङ् प्रत्याहार (ओ), followed by a short vowel अ (of the word अग्रम्) and fulfils the criteria laid down in सर्वत्र विभाषा गो. So, the euphony be restricted and remains invariably unchanged as गो अग्रम् (a multitude of cows).

As this aphorism - सर्वत्र विभाषा गो is an optional one, the euphony गो + अग्रम् fulfils the norms of "४३-एङः पदान्तादति" and the coalition is to be made as गोऽग्रम् (a multitude of cows).

एङन्तस्य किम् - चित्रग्वग्रम् = (i) If the word गो (ग्ओ), does not end in a letter of एङ् प्रत्याहार (ओ) and intensifying the sense of a cow as चित्रगु (a spotted cow or a brindled cow) and (ii) the short vowel अ (अत्) follows immediately as - चित्रगु + अग्रम्, the aphorism - सर्वत्र विभाषा गो is not liable to be executed and the euphony changes into - चित्रग्वग्रम् (१५-इकोयणचि).

पदान्ते किम् = the aphorism सर्वत्र विभाषा गो is specified for implementing in the पदान्त - गो only. In case of अपदान्त गोः (i.e. in the ablative case termination of the word गो) it becomes as गो + ङसि (ङसिङसोश्च) = गो + अः = गोः.

४५ - अनेकाल् शित् सर्वस्य। १।१।५५। (anekāl śit sarvasya).

(अनेक + अल् + शित् + सर्वस्य)।

इति प्राप्ते।

अनेक अल् = (where the substitution is of) more than one letter, शित् (श् इत्

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यस्य) = (in a substitution) where श् is termed as इत्, सर्वस्य = (the substitution is to be replaced against) all of the constituting letters in a word.

A substitution containing more than one letter in general and the *'śit' (ś + it)* in particular, if directed against a word in genitive case, that is to be replaced against the whole word.

In case of राम + भिस् (अतो भिस् ऐस्), the ऐस् is directed for substitution against the भिस्. As the substitution ऐस् is अनेकाल् (more than one letter), it is to be replaced against the whole word - भिस् instead of the final स्. Accordingly, in the case termination of ज्ञान + जस् (जश्शसोः शि), the substitution of शि is directed to be replaced against जस् and शस्. As the substitution - शि (इ) is termed as शित् (श् इत्), it is to be replaced against the whole case-affix जस् or शस् instead of the final स्. This is a contradiction to the precept - "२१-अलोऽन्त्यस्य".

४६ - ङिच्च । १ ।१ ।५३ । (ṅicca). (ङ् + इत् + च)।

ङिदनेकालप्यन्त्यस्यैव स्यात्।

ङित् (ङ्-इत्) = of which the final ङ् is termed as इत् (words like अवङ्, अनङ् etc.), अनेक-अल्-अपि = if that is consisting of more than one letter, अन्त्यस्य-एव स्यात् = that is directed to be replaced against the final letter only.

If a substitution consisting of more than one letter with the final *'ṅ'* as *'it'*, that is directed to be replaced against the final letter.

Example :- अवङ् is a substitute consisting of more than one letter (अनेक-अल्) with the final ङ् as an इत् (१- हलन्त्यम्), and if directed to be replaced against the word गो (ग्ओ), that is to be substituted in place of the final ओ, but not against the entire पद - गो as directed in अनेकाल् शित्सर्वस्य.

This aphorism is a contravention to अनेकाल् शित्सर्वस्य. The general significance and the limitation of operation of the explanatory precepts - अलोऽन्त्यस्य, अनेकाल् शित्सर्वस्य and ङिच्च are as follows :- (i) a single letter is substituted against the final letter of a पद, (ii) अनेकाल् & शित् are substituted against the entire पद, (iii) the substitute consisting of more than one letter (अनेक-अल्) with the final ङ् as इत् (अवङ्, अनङ् etc.) is to be substituted against the final letter of a पद.

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४७ - अवङ् स्फोटायनस्य । ६ ।१ ।१२३ । (avaṅ sphoṭāyanasya).

पदान्ते एङन्तस्य गोरवङ् वा स्यादचि। गवाग्रन्। गोऽग्रम्। गो अग्रम्।

पदान्ते किम् - गवि।

स्फोटायन = a Grammarian of 2900 B.C. and prior to *Pāṇini*, पदान्ते = at the end of a पद, एङ्-अन्तस्य गोः = of the word गो ending in a letter of एङ् प्रत्याहार i.e. ओ, अवङ् वा = let there be optionally substituted the अवङ्, अचि = if a vowel immediately follows.

In difference to the opinion of sage *'Sphoṭāyana'* - *'avaṅ'* is optionally substituted against the word *'go'* ending in *'eṅ pratyāhāra'* (*'o'*), if a vowel follows.

अवङ् is substituted against the word गो that ends in a letter of एङ् प्रत्याहार (ओ), if a vowel immediately follows . As अवङ् is called ङित् (ङ् इत्), it is directed for substitution against the final letter of गो by contravening the precept - "४५-अनेकाल् शित्सर्वस्य". Such as गो + अग्रम् => ग् ओ + अग्रम् (४६-ङिच्च) => ग् अवङ् + अग्रम् (ङ् इत् - १-हलन्त्यम्) => ग् अव + अग्रम् => गव + अग्रम् => गव् अ + अ ग्रम् (अकः सवर्णे दीर्घः) => गव् आ ग्रम् => गवाग्रम् (a multitude of cows).

As this is an optional precept, in its absence - the गो + अग्रम् fulfils the norms of "४३-एङः पदान्तादति" and the euphony is to be made as गोऽग्रम् (a multitude of cows).

Also in this event - गो + अग्रम्, the गो (ग्ओ) ends in a letter of एङ् प्रत्याहार (ओ), the short vowel अ of the word अग्रम् follows immediately and fulfils the criteria laid down in "४४-सर्वत्र विभाषा गो". So, the euphonic coalition is restricted and remains invariably unchanged as गो अग्रम्.

पदान्ते किम् - गवि = the above operations are to be made in case of पदान्त - गो. The substitution of अवङ् is restricted in case of अपदान्त - गो although it fulfils the norms laid down in अवङ् स्फोटायनस्य. Such as - in the locative case of the word - गो as गो + ङि (लशक्वतद्धिते) => गो + इ, the substitution of अवङ् is restricted in this case of अपदान्त - गो => गो + इ (एचोऽयवायावः) => गवि (in a cow).

Other examples of the precept "अवङ् स्फोटायनस्य" - गो + अक्षः => गवाक्षः (a small window) . गो + उद्धः => गवोद्धः (an excellent cow).

४८ - इन्द्रे च । ६ ।१ ।१२४ । (Indre ca).

गोरवङ् स्यात् इन्द्रे। गवेन्द्रः।

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In place of the final *'o'* of the word *'go'* let there be the substitution of *'avaṅ'* if the word *'Indraḥ'* follows.

Substitution of the अवङ् is mandatory in the euphony of गो + इन्द्रः => ग् ओ + इ न्द्रः (इन्द्रेच) => ग् अवङ् + इन्द्रः (ङिच्च & हलन्त्यम्) => ग् अव + इन्द्रः => गव + इन्द्रः => गव् अ + इ न्द्रः (आद्गुणः) => गव् ए न्द्रः => गवेन्द्रः (an excellent Bull).

४९ - **दूराद्धूते च। ८।२।८४।** (dūrāddhūte ca). (दूरात् + हूते + च)।

दूरात् संबोधने वाक्यस्य टेः प्लुतो वा स्यात्।

दूरात् = from a distant place, संबोधने (हूते) = (आह्वानं हूतं शब्देन संबोधनम्) = by calling or addressing a person, वाक्यस्य टेः प्लुतो वा = the final vowel (टि) of a sentence is substituted by its prolated modification optionally.

In calling or addressing a person from a distant place, in place of the final vowel (*ṭi*) of a sentence the substitution of prolated modification (*pluta*) is optional.

For example :- आगच्छ कृष्ण३ ! (come *Kṛṣṇa* !). The substitution of prolated modification (प्लुत) in the final अ (टि) of the expression - आगच्छ कृष्ण३ (कृष्ण् अ३) is to be executed on the basis there of - (i) आगच्छ कृष्ण३ is to be addressed from a distant place with an acute accent (उदात्त) and (ii) the vocative one (कृष्ण३) is to be uttered at the end of the sentence.

The substitution of prolated modification (प्लुत) in place of the final vowel (टि) of a sentence is restricted, if the addressee is uttered first (कृष्ण आगच्छ), also with an grave accent (अनुदात्त) like -आगच्छ कृष्ण, as it does not come under the purview of the above rule.

५० - **प्लुतप्रगृह्याऽचि नित्यम्। ६।१।१२५।** (plutapragṛhyā'ci nityam).

एते अचि प्रकृत्या स्युः। आगच्छ कृष्ण३ अत्र गौश्चरति।

एते = these two - प्लुत (prolated vowel) and प्रगृह्य (excepted vowel), अचि = if a vowel follows, नित्यम् (प्रकृत्या स्युः) = are to remain invariably unaltered (are not liable to the rules of euphony).

(A vowel in certain occasion, is not liable to the rules of euphony and allowed to be written and pronounced separately, that is called as excepted vowel (प्रगृह्य) - see next rule),

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If a vowel follows a prolated vowel (*pluta*) or an excepted vowel (*pragṛhya*), that remains invariably unaltered (not liable to be applied by the rules of euphony).

Examples as regards to प्लुत -> आगच्छ कृष्ण३ अत्र गौश्चरति (come *Kṛṣṇa* ! the cow is feeding/grazing here), in this expression, the टि (finalअ३) of the word कृष्ण्अ३ is in prolated modification, and not liable to the rules of euphony even if a vowel follows (कृष्ण् अ३ + अ त्र) and is allowed to be written and pronounced separately. It is a contradiction to the precept -"४२-अकः सवर्णे दीर्घः".

Other examples - आगच्छ हरे३ अत्र क्रिडेम (come *Hari* ! we will play here). आगच्छ राम३ अत्र लक्ष्मणस्तिष्ठति (come *Rāma* ! *Lakṣmaṇa* is here).

As regards to the example of the प्रगृह्य the next rules demonstrate -

५१ - ईदूदेद्-द्विवचनं प्रगृह्यम्। १।१।११।

(ईत् + ऊत् + एत् + द्विवचनं + प्रगृह्यम्)।

(īdūded-dvivacanaṁ pragṛhyam).

ईदूदेदन्तं द्विवचनं प्रगृह्यं स्यात्। हरी एतौ। विष्णू इमौ। गङ्गे अमू।

ईदूदेदन्तं द्विवचनम् (ईत्, ऊत् or एत् अन्तम् द्विवचनम्) = a dual (द्विवचनम्) case-termination (विभक्ति) ending in the long form viz. ईत्, ऊत् or एत् (दीर्घ ई, दीर्घ ऊ or ए) - (तपरस्तत्कालस्य), प्रगृह्यम् = is to be termed as Excepted Vowel.

A dual case-termination ending in the long form viz. *'ī','ū'* or *'e'* is termed as *'pragṛhya'* or Excepted vowel.

When ईत्, ऊत् or एत् (ई, ऊ or ए) found at the end of an inflected word (पद) particularly terminated by the dual case-affix (द्विवचनम्), those are called as प्रगृह्य. Such as :- the ई (ईत्) is found in the masculine gender ending in इ (इकारान्त पुंलिङ्ग, such as - हरि, मुनि &c.) being terminated in dual case -

	Singular number	Dual number	Plural number	
Nominative case	हरिः	हरी	हरयः	प्रथमा विभक्ति.
Accusative case	हरिम्	हरी	हरीन्	द्वितीया विभक्ति.
Vocative case	हरे	हरी	हरयः	संबोधने.

ऊ (ऊत्) is found in the masculine gender ending in उ (उकारान्त पुंलिङ्ग, such as साधु, मधु &c.) being terminated in dual case form (द्विवचनम्) -

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	Singular	Dual	Plural	
Nominative case	विष्णुः	विष्णू	विष्णवः	प्रथमा विभक्ति.
Accusative case	विष्णुम्	विष्णू	विष्णून्	द्वितीया विभक्ति.
Vocative case	विष्णो	विष्णू	विष्णवः	संबोधने.

ए (एत्) is found in the feminine gender ending with आ (आकारान्त स्त्रीलिङ्ग, such as - लता ,गङ्गा &c.) being terminated in dual case form (द्विवचनम्) -

	Singular	Dual	Plural	
Nominative case	लता	लते	लताः	प्रथमा विभक्ति.
Accusative case	लताम्	लते	लताः	द्वितीया विभक्ति.
Vocative case	लते	लते	लताः	संबोधने.

The title Excepted Vowel (प्रगृह्य) is exclusively assigned to ईत्, ऊत् & एत् (ई, ऊ & ए) when ending in the form of dual case-termination as stated above. The ए ending in the word हरे or लते, as stated in the singular number of the vocative case, does not happen to be a प्रगृह्य.

. According to this aphorism "प्लुतप्रगृह्याऽचिनित्यम्", the euphony remains invariably unaltered (नित्यम्) even if a vowel follows the letter called प्रगृह्य. Such as - हरी + एतौ => both these words are in the form of dual case-termination and the ई of हरी (हर्ई) is termed as प्रगृह्य. Hence the euphony remains unchanged as हरी एतौ (these two *Haris*) by disobliging to the precept "१५-इकोयणचि". In the same case of विष्णू + इमौ the euphony remains unchanged as विष्णू इमौ (these two *Viṣṇus*) by opposing to the precept "१५-इकोयणचि".

And the euphony गङ्गे + अमू remains unchanged as => गङ्गे अमू (these two rivers Ganges) by contradicting the precept "४३-एङः पदान्तादति".

Other examples - कवी + आगच्छतः => कवी आगच्छतः (two poets are coming). पाणी + उत्क्षिपति => पाणी उत्क्षिपति (raising up both the hands). ऋतू + अतितौ => ऋतू अतितौ (two seasons surpassed). बालिके + अधियाते => बालिके अधियाते (two girls are reading). नेत्रे + आमृशति => नेत्रे आमृशति (rubbing both the eyes).

५२ - अदसो मात्। १।१।१२। (adaso māt).

अस्मात् परावीदूतौ प्रगृह्यौ स्तः। अमी ईशाः। रामकृष्णावमू आसाते।

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मात् किम् - अमुकेऽत्र।

अदसः (अस्मात्) = after the case-termination of the pronoun अदस् (that), (मात्) परौ ईत् ऊतौ = in the case-inflection where the ई & ऊ come after the म्, such as - अमी (अम्ई) and अमू (अम्ऊ), प्रगृह्यौ स्तः = (these ई & ऊ) are to be termed as प्रगृह्य.

In the case termination of the pronoun *'adas'*, the long ' *ī* ' and ' *ū* ' are termed as *'pragṛhya'* when they come after the *'m'*.

In the inflections of the pronoun अदस् (that), the ई & ऊ (as final letters) come after म् (मात्) in the following instances - (i) अमी (अम्ई - ई comes after म्) in the plural-nominative case of the masculine gender. (ii) अमू (अम्ऊ - ऊ comes after म्) in the dual-nominative and accusative case of all the genders (the masculine, feminine and neuter).

As the final letters of the inflected words अमी and अमू possess the title प्रगृह्य, the euphony remains unaltered even if a vowel follows as per the rule - प्लुतप्रगृह्याऽचिनित्यम्. Such as - अमी + ईशाः => अम्ई + ईशाः, here the precept "४२-अकः सवर्णे दीर्घः" is restricted due to the designation of ई of the word अमी as प्रगृह्य and remains unchanged as अमी ईशाः (those Lords). Accordingly, in the sentence रामकृष्णावमू आसाते = रामकृष्णौ अम्ऊ आसाते, the precept "१५-इकोयणचि" is restricted due to the designation of ऊ of the word अमू as प्रगृह्य and remains unchanged as रामकृष्णावमू आसाते (*Rāma* and *Kṛṣṇa* those two are present).

मात् किम् - अमुकेऽत्र = if the inflections of the pronoun - अदस् is diversified in the same sense as अमुके, the precept - "४३-एङःपदान्तादति" is applied as the ए of अमुके is not termed as प्रगृह्य, because the ए of अमुके does not follow the म् and the coalition takes place as अमुके + अत्र => अमुकेऽत्र (those two are here).

Some other examples - अमी + ईहन्ते => अमी ईहन्ते (they are trying). अमी + अश्नन्ति => अमी अश्नन्ति (they are eating) . अमू + अश्नतः => अमू अश्नतः (those two are eating). अमू + अयोध्यायां दृष्टौ => अमू अयोध्यायां दृष्टौ (those two are seen at *Ayodhyā*).

५३ - चादयोऽसत्वे। १।४।५७। (cādayo'satve).

अद्रव्यार्थाश्चादयो निपाताः स्युः।

चादयः (च आदयः) = the indeclinables (अव्यय) mentioned in चादिगण viz. च, वा,

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पशु &c., असत्त्वे (अद्रव्यार्थाः) = not a द्रव्य, which does not mean to an animal or number, (सत्वमिति द्रव्यमुच्यते, लिङ्गसंख्यान्वितम् द्रव्यम् - which speaks of an animal, gender or number is known as द्रव्य), निपाताः स्युः = are termed as निपात (न पातयति आत्मानम् - which is not liable for change in any inflections).

The indeclinables in the *'cādigaṇa'* viz. *'ca'* *'vā'* *'pasu'* &c. are termed as *'nipāta'* (a particle), if they denote the meanings of a *'dravya'* (an animate).

For example :- लोधं नयन्ति पशु मन्यमानाः - in this sentence the word पशु - when denotes the meaning of an inanimate - 'goodness' (सम्यक्), there, it is to be termed as निपात. But in the occasion where the word पशु reveals to an 'animal' (पशु), it is not to be termed as निपात.

५४ - प्रादयः । १ ।४ ।५८ । (prādayaḥ).

एतेऽपि तथा स्युः ।

The *'upasarga'* (prepositions) in the *'prādigaṇa'* viz. *'pra'*, *'parā'*, *'āṅ'* &c. are termed as *'nipāta'* (a particle) if they denote the meanings of an 'animate' (द्रव्य).

For example :- वि पश्य - in this sentence the वि (उपसर्ग) when denotes the meaning of an inanimate - वि (apart), it is termed as निपात. But in the occasion when it reveals an animal - वि (a bird), is not to be termed as निपात.

As a whole, the theme of the precepts - चादयोऽसत्त्वे & प्रादयः, an indeclinable or a preposition is termed as निपात, when it does not signify to an animate or द्रव्य.

५५ - निपात एकाजनाङ् । १ ।१ ।१४ । (nipāta ekājanāṅ).

(निपातः + एक + अच् + अनाङ्) ।

एकोऽच् निपात आङ्वर्जः प्रगृह्यः स्यात् । इ इन्द्रः । उ उमेशः । वाक्यस्मरणयोरङित् ।

आ एवं नु मन्यसे । आ एवं किल तत् । अन्यत्र ङित् - ईषदुष्णम् - ओष्णम् ।

एकोऽच् निपात = a single lettered vowel (अ, आ, इ, ई, उ, ऊ, ए, ओ, ऐ & औ), consisting in the series of निपात (indeclinables in चादिगण), आङ्वर्जः = excluding the आङ् or आ, प्रगृह्यः स्यात् = is to be termed as Excepted Vowel.

Excluding the *'āṅ'* (*ā*), a single lettered vowel pertaining to the

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series of *'cādigaṇa'* (indeclinables), is to be termed as *'nipāta'* and subsequently called as an Excepted Vowel or *'pragṛhya'*.

For example :- इ + इन्द्रः & उ + उमेशः, here, both the indeclinables - इ & उ are the single lettered vowels consisting in the series of चादिगण and termed as प्रगृह्य. According to the precept - "५०-प्लुतप्रगृह्याऽचि नित्यम्", the euphony is not to be undertaken in these places by the application of the precept - "४२-अकः सवर्णे दीर्घः" and invariably remains unaltered as इ इन्द्रः (ho *Indra*) & उ उमेशः (ho Lord of *Umā*).

In the चादिगण there are eleven numbers of single lettered vowels which are called as निपात and subsequently termed as प्रगृह्य if applied in the following sense - (i) the अ in the sense of आक्षेपार्थम् (criticism), (ii) the आ in the sense of वाक्यस्मरणार्थम् (recollecting a sentence), (iii) the इ in the sense of विस्मयार्थम् (astonishment), (iv) the इ, ई, उ, ऊ, ए, ओ, ऐ & औ in the sense of संबोधनार्थम् (vocation) and (v) the आङ् or आ in the sense of अल्पार्थम् (insufficiency).

वाक्यस्मरणयोरङित् = the आङ् (आ) found in both चादिगण (अव्यय) & प्रादिगण (उपसर्ग) with a dual meaning - (i) in the sense of वाक्यस्मरणार्थम् (recollecting a sentence) and (ii) in the sense of अल्पार्थम् (insufficiency). When the आ is applied in the sense of वाक्यस्मरणार्थम् (recollecting a sentence), then it is termed as प्रगृह्य and the euphony is restricted there even if a vowel follows. Such as - आ एवं नु मन्यसे। आ एवं किल तत्. In this situation, the application of the precept "३३-वृद्धिरेचि" is prohibited and the coalition remains unchanged as आ एवं नु मन्यसे (ah, you think it just so) and आ एवं किल तत् (ah, it is just so).

अन्यत्र ङित् = when the आङ् (आ) is applied in the sense of अल्पार्थम् (insufficiency), then it is not termed as प्रगृह्य and the euphony is undertaken as ईषद् उष्णम् => here, the word - ईषद् is employed in the sense of अल्पार्थम् (insufficiency) (ईषदर्थे) - आ + उष्णम् (आद्गुणः) => ओष्णम् (luke worm).

५६ - ओत्। १।१।१५।। (ot).

ओदन्तो निपातः प्रगृह्यः स्यात्। अहो ईशाः।

ओदन्तो (ओत् अन्तः) = which ends in ओ (ओत् - तपरस्तत्कालस्य), निपातः = the indeclinable consisting in the series of च &c.(चादिगण), प्रगृह्यः स्यात् = is termed as excepted.

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The indeclinable consisting in the series of the *'cādigaṇa'* if ending in *'o'*, that is termed as an excepted vowel or *'pragṛhya'*.

The indeclinables like ओ, आहो, उताहो, हो, अहो & अथो consisting in the series of च &c. (चादिगण) which are ending in ओ. Out of these six, the single lettered ओ is termed as प्रगृह्य according to the preceding precept - "निपात एकाजनाङ्". Remaining five are declared as प्रगृह्य according to the present precept - ओत्. The euphony with these indeclinables, designated as प्रगृह्य, is prohibited even if a vowel immediately follows. Such as - अहो + ईशाः => अह् ओ + ईशाः => the substitution of अव् in place of the ओ according to the precept - "२२-एचोऽयवायावः" is restricted and invariably remains unchanged as अहो ईशाः (ho Lord).

Other examples - मिथो + आगच्छतः => मिथो आगच्छतः (both are coming). अहो + अद्य => अहो अद्य (ho, to day ?). अथो + अपि => अथो अपि (so too here). तदुताहो + इदम् => तदुताहो इदम् (that or this).

५७ - सम्बुधौ शाकल्यस्येतावनार्षे । १ ।१ ।१६ ।

(संबुद्धौ + साकल्यस्य + इतौ + अनार्षे)।

(sambudhau śākalyasyetāvanārṣe).

संबुद्धिनिमित्तक ओकारो वा प्रगृह्योऽवैदिके इतौ परे। विष्णो इति।

विष्ण इति। विष्णविति।

शाकल्यस्य संबुद्धिनिमित्तक ओकारः = in difference to the opinion of sage *śākalya*, the ओ that stands as a final letter in a vocation, प्रगृह्यः वा = is optionally termed as प्रगृह्यः, अनार्षे (न आर्षे) = अवैदिके (न वैदिके) = not in the holy texts (non-scriptural), so to say in the secular or common sanskrit usage, इतौ परे = if the इति follows.

In difference to the opinion of the sage *śākalya*, in the secular usage, the final *'o'* in a vocation (*sambudhi*) shall optionally be termed as excepted vowel *(pragṛhya)*, if the indeclinable *'iti'* follows.

For example :- विष्णो + इति, in this non-vedic (secular) euphony - (i) विष्णो is the vocative singular number ending in the vowel ओ, (ii) the ineclinable इति, beginning with the vowel इ follows the ओ of the word विष्णो. As per the norms of the present precept, the ओ of the vocation - विष्णो is termed as प्रगृह्य and the

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substitution of अव् by executing the precept "२२-एचोऽयवायावः" is not allowed. According to the rule "५०-प्लुतप्रगृह्याऽचिनित्यम्", the coalition of the ओ of the word विष्णो with the इ of the ineclinable इति remains invariably unaltered as विष्णो इति.

It is to be understood here that the present precept - संबुद्धौ शाकल्यस्येतावनार्षे is to be applied optionally. In its absence, the substitution of अव् by executing the precept "२२-एचोऽयवायावः" is to be applied in place of the ओ of the vocative *pada* विष्णो, as the ineclinable इति follows. The euphony changes into विष्णो + इति => विष्ण् ओ + इ ति => विष्ण् अव् + इति. In this situation - विष्ण् अव् + इति, the optional aphorism "३०-लोपः शाकल्यस्य" is to be applied (as the व् comes after the अ and the इ of the अश् प्रत्याहार follows the व्) for elision of the व् as विष्ण् अ + इति => विष्ण इति.

In the absence of the optional aphorism - "३०-लोपः शाकल्यस्य", by executing the precept "२२-एचोऽयवायावः", the euphony becomes as - विष्णो + इति => विष्ण् ओ + इ ति => विष्ण् अव् + इति => विष्णविति (Oh *Viṣṇu* ! thus).

५८ - मय उञो वो वा। ८।३।३३। (maya uño vo vā).

मयः परस्य उञो वो वा स्यादचि। किम्वुक्तम्। किमु उक्तम्।

मयः परस्य-उञः = in place of the उञ् (१-हलन्त्यम्) or उ that comes after a letter of मय् प्रत्याहार (except ञ् all the letters of five class consonants), वः-वा स्यादचि = substitution of the व् is optional, if a vowel follows.

If the *'uñ'(u)* comes after a letter of *'may pratyāhāra'* the substitution of *'v'* in place of the *'uñ'* (*u*) is to be the optional, if a letter of *'ac pratyāhāra'* follows.

For example :- किम् + उञ् + उक्तम् => किम् + उञ् (१-हलन्त्यम्) + उक्तम् => किम् + उ + उक्तम् => in this situation the उञ् (उ) comes after the म् (a letter of मय् प्रत्याहार) of the word किम् and thereafter the vowel उ of उक्तम् comes after the उञ्. According to the present rule, the व् is to be the substitute in the place of उञ् (उ), as - किम् + उ + उक्तम् => किम् + व् + उक्तम् => किम्वुक्तम्.

As the substitution of व् in place of the उञ् (उ) is optional, in the euphony of - किम् + उ + उक्तम्, the उ coming after the किम् is termed as प्रगृह्य according to the precept "५५-निपात एकाजनाङ्" and the euphony remains unchanged as किम् उ उक्तम् or किमु उक्तम् (whether said).

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५९ - इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च । ६ ।१ ।१२७ ।

(iko'savarṇe śākalyasya hrasvaśca).

पदान्ता इको ह्रस्वो वा स्युरसवर्णेऽचि परे। ह्रस्वविधिसामर्थ्यान्न स्वरसंधिः।

चक्रि अत्र। चक्र्यत्र। पदान्ता इति किम् - गौर्यौ।

पदान्ता इकः = in place of a (long) vowel of the इक् प्रत्याहार viz. the ई, ऊ & ऋ (except the ऌ, due to lack of its long form) ending in a पद, ह्रस्वो वा स्युः = a short vowel is to be optionally substituted there, असवर्णे-अचि परे = if a non - homogenised vowel (other than the ई, ऊ & ऋ) follows

In place of a (long) vowel pertaining to the *'ik pratyāhāra'* ends in a *'pada'*, a short vowel is to be optionally substituted if a non-homogenic vowel follows.

For example :- चक्री + अत्र, in this situation, the word चक्री (चक्र्ई) that ends with the long vowel (दीर्घ) - ई which is one among the eighteen varieties of the इ (११-अणुदित् सवर्णस्य चाऽप्रत्ययः). Also the non-homogenic vowel अ of the word अत्र follows the दीर्घ - ई of the word चक्री. Hence substitution of ह्रस्व इ in place of the दीर्घ ई is to be executed as per the norms of the present precept इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च. So the euphony remain as - चक्रि + अत्र.

As per the norms of the present precept ह्रस्वविधिसाम्यर्थान्न स्वरसंधि - further coalition is restricted after shortening of a long vowel even if a vowel follows. Therefore the euphony contradicts the precept - "१५-इकोयणचि" and remains unchanged as चक्रि अत्र. On the other hand, in absence of the present optional precept, the euphony - चक्री + अत्र is to be changed as चक्र्यत्र (the discuss armed- *Viṣṇu* ! here).

पदान्ता किम् - the rule इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च is only to be operated for shortening a long vowel situated at the end of an inflected word (पदान्त), but not in an अपदान्त or in the middle of a पद. For example - in the dual form (द्विवचन) of the nominative and accusative case termination of the word गौरी as - गौरी + औट् (हलन्त्यम्) => गौर् ई + औ (१५-इकोयणचि) => गौर् य् + औ => गौर्यौ (two *Gourīs*).

Similar examples - गौरी + आह => गौरि आह, गौर्याह (*Gouri* told). नदी + अवतरति => नदि अवतरति, नद्यवतरति (the river is flowing). धनी + उवाच => धनि उवाच, धन्युवाच (rich man told) . नदी + एधति => नदि एधति, नद्येधति (the river rises).

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(वा०) न समासे । वाप्यश्वः । (vārtikam - na samāse)

The option of shortening the a vowel is restricted in a *'samāsa'* (compound).

For example - वाप्यां अश्वः => वापी ङि अश्वः => वापी अश्वः (सुपोधातुप्रातिपदिकयोः - विभक्ति लोपः) => वापी + अश्व (१५-इकोयणचि) => वाप्यश्व, with case termination => वाप्यश्वः (the horse in the well).

As per the previous precept - इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च, in the situation of गौरी + औट् (हलन्त्यम्) => गौर् ई + औ (१५-इकोयणचि) => गौर् य् + औ, the following rule comes in force -

६० - **अचो रहाभ्यां द्वे । ८ ।४ ।४६ ।** (aco rahābhyāṁ dve).

अचः पराभ्यां रेफहकाराभ्यां परस्य यरो द्वे वा स्तः । गौर्य्यौ ।

अचः पराभ्यां रेफहकाराभ्यां = (from) the consonant र् or ह् coming after a vowel, (रेफहकाराभ्यां) परस्य यरः = after that if comes a letter of the यर् प्रत्याहार (i.e. first vowel - then र् or ह् - after that if comes a letter of the यर् प्रत्याहार), द्वे वा स्तः = substitution of a reduplicate is to be the optional.

A letter of *'yar pratyāhāra'* is reduplicated optionally, if that comes after the consonant - *'r'* or *'h'* followed by a vowel.

For example - ग् औ र् य् + औ, in this situation (i) the र् comes after the vowel औ, (ii) the य् a letter of the यर् प्रत्याहार just follows the र्. Hence the य् is to be optionally reduplicated as - ग् औ र् य् य् + औ => गौर् य् य् + औ => गौर्य्यौ (two *Gourīs*) .

६१ - **ऋत्यकः । ६ ।१ ।१२८ ।** (ṛtyakaḥ). (ऋति + अकः)।

ऋति परे पदान्ता अकः प्राग्वद् वा । ब्रह्म ऋषिः । ब्रह्मर्षिः । पदान्ताः किम् - आर्च्छत् ।

ऋति परे = if the short ऋ (ऋत् - तपरस्तत्कालस्य) follows, पदान्ता अकः = a (long) letter of अक् प्रत्याहार (except the ऌ due to lack of its long form viz. the आ, ई, ऊ & ॠ) ending in a पद, प्राग्वद् वा = the option of shortening the vowel is employed as before (इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च).

The option of shortening a vowel is employed against a long form of *'ak pratyāhāra'* if that is ending in a *'pada'* and a short *'ṛ' (ṛt)* follows immediately.

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For example - ब्रह्मा + ऋषिः => ब्रह्म् आ + ऋषिः, here, the option of shortening the आ (by substituting the short अ) is to be operated, as the initial ऋ of the word ऋषिः follows immediately. Further coalition is to be restricted (ह्रस्वविधिसाम्यर्थान्न स्वरसंधि) after shortening the vowel and remains as - ब्रह्म् अ + ऋषिः = ब्रह्म ऋषिः. On the other hand, ब्रह्मा + ऋषिः is to be changed as ब्रह्मा + ऋषिः => ब्रह्म् आ + ऋ षिः => ब्रह्म् अर् षिः (२७-आद्गुणः and २९-उरण् रपरः) => ब्रह्मर्षिः (the divine saint).

पदान्ता किम् - the rule इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च is only to be operated for shortening a long vowel situated at the end of an inflected word (पदान्त), but not in case of an अपदान्त or in the middle of a पद or in a crude word (शब्द). The present precept - ऋत्यकः is also adhering the same principles as - आ + ऋच्छत् => आ + ऋ च्छत् (२७-आद्गुणः and २९-उरण् रपरः) => आर् च्छत् => आर्च्छत् (we may proceed to).

- इत्यच्सन्धिः -

- Notes on the euphony of Vowels -

१ - इक्संधि - (इ , उ , ऋ & ऌ + अच् or असवर्णस्वर).

In place of the इक् प्रत्याहार, यण् प्रत्याहार is to be the substitute if a non-homogenised vowel (असवर्ण स्वर) follows. Such as - सुधी + उपास्यः = सुद्ध्युपास्यः, मद्ध्वरिः, धात्त्रंशः, लाकृतिः (१५-इकोयणचि).

EXCEPTIONS :-

(i) If a vowel comes after a letter either of ईत् or ऊत् (ई or ऊ) ending in dual case termination, the euphony in this respect remains invariably unchanged. Such as - हरी एतौ, विष्णू इमौ (५१-ईदूदेद्द्विवचनं प्रगृह्यम्).

(ii) If a vowel comes after a letter either of ईत् or ऊत् (ई or ऊ) ending in the case inflections of the pronoun अदस् and that comes after म् (मात्), the euphony in this respect remains invariably unchanged. Such as - अमी ईशाः, अमू आसाते (५२-अदसो मात्).

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(iii) The substitution of a short (ह्रस्व) is to be operated optionally in place of a long (दीर्घ) of the इक् प्रत्याहार, if a non-homogenised vowel (असवर्ण स्वर) follows. The euphony in this respect remains invariably unaltered. Such as - चक्रि अत्र (५९-इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च).

२ - एच्संधि - (ए, ओ, ऐ & औ + अच् or स्वरवर्ण) .

अय् अव् आय् & आव् are to be the substitute of एच् प्रत्याहार (ए ओ ऐ & औ) in order of enumeration, if a vowel follows. Such as - हरे + ए = हरये, विष्णवे, नायकः, पावकः, (२२-एचोऽयवायावः).

EXCEPTIONS:-

(i) अव् & आव् are to be the substitute of ओ & औ respectively, if an affix (प्रत्यय) beginning with यकार follows. Such as - गो + यम् = गव्यम्, नाव्यम्, (२४-वान्तो यिप्रत्यये).

(ii) अव् is to be the substitute of ओ (गो) if the word युतिः (in the sense of four miles distance) follows. Such as - गो + यूतिः = गव्यूतिः (अध्वपरिमाणे च).

अव् is not to be the substitute of ओ (गो) if the word यूतिः other than the sense of four miles distance (i.e. to yoke of oxen for ploughing) follows. Such as - गो + यूतिः = गो यूतिः.

(iii) If the the short अ comes after a letter either of ए or ओ ending in a पद, the पुर्वरुप - ए or ओ is to be the single substitute for both. Such as - हरे + अव = हरेऽव, विष्णोऽव, गो + अग्रम् = गोऽग्रम् (४३-एङः पदान्तादति).

(iv) If the the short अ comes after the गो ending in ओ, the option of coalition is to be remain unaltered both in the Secular and Vedic Sanskrit usage. Such as - गो अग्रम् (४४-सर्वत्र विभाषा गोः).

(v) If a vowel comes after the ओ ending in the word गो, the substitution of अवङ् in place of the final ओ is to be operated optionally. Such as - गो + अग्रम् = गवाग्रम्, (४७-अवङ् स्फोटायनस्य).

(vi) If the word इन्द्र comes after the ओ ending in the word गो, the substitution of अवङ् in place of the ओ is mandatory. Such as - गो + इन्द्रः = गवेन्द्रः (४८-इन्द्रे च).

(vii) If a vowel comes after the एत् (ए) ending in the dual case

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termination, the euphonically coalition in this respect remains invariably unaltered. Such as - गङ्गे अमू (५१-ईदूदेद् द्विवचनं प्रगृह्यम्).

(viii) If a vowel comes after the indeclinable ending in ओत् (ओ) that falls in the चादिगण, the euphonically coalition in this respect is remains invariably unaltered. Such as - अहो ईशाः, (५६-ओत्).

(ix) If the secular word इति comes after the vowel - ओ that ends in the vocative case-termination, the option of euphonically coalition in this respect remains invariably unaltered. Such as - विष्णो इति (५७-संबुद्धौ शाकल्यस्येतावनार्षे).

३ - गुणसंधि - (अ or आ + अच् particularly इ , उ , ऋ or ऌ) .

If a short or long vowel (इ , उ , ऋ or ऌ) comes after the अ or आ, a single गुण is to be the substitute for both. Such as - उप + इन्द्रः = उपेन्द्रः, गङ्गोदकम्, (२७आद्गुणः). कृष्ण + ऋर्द्धिः = कृष्णर्द्धिः, तवल्कारः (२९-उरण् रपरः).

EXCEPTIONS:-

(i) If the word ऊठ् (terminated as ऊहः) comes after the अ, a वृद्धि instead of a गुण is to be the substitute for both the places of preceding and the following . Such as - प्रष्ठ + ऊहः = प्रष्ठौहः (३४-एत्येधत्यूठ्सु).

(ii) If the word ऊहिनी (ऊहिणी) in the sense of a number or a troop of army comes after the word अक्ष, a वृद्धि, instead of a गुण, is to be the substitute for both. Such as - अक्ष + ऊहिनी सेना = अक्षौहिणी सेना (अक्षादूहिन्यामुपसंख्यानम्).

(iii) If words like ऊहः, ऊढः, ऊढिः, एषः or एष्यः come after the preposition प्र, a वृद्धि, instead of a गुण, is to be the substitute for both. Such as - प्र + ऊहः = प्रौहः, प्रौढः, प्रौढिः, प्रैषः and प्रैष्यः (प्रादूहोढोढ्येषैष्येषु).

(iv) In case of an instrumental compound (तृतीया तत्पुरुष समास), if the word ऋतः comes after the अ, a वृद्धि, instead of a गुण, is to be the substitute for both. Such as - सुख + ऋतः = सुखार्त (ऋतेच तृतीया समासे). In absence of an instrumental compound, if the word ऋतः come after the अ, a गुण is to be substituted in both the preceding and following places. Such as - परम + ऋतः = परमर्तः.

(v) If the word ऋणम् come after the words - प्र, वत्सतर, कम्बल, वसन, ऋण or दश, a वृद्धि, instead of a गुण, is to be the substitute for both. Such as - प्र + ऋणम्

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= प्रार्णम्, वत्सतरार्णम्, कम्बलार्णम्, वसनार्णम्, ऋणार्णम् and दशार्णम् (प्रवत्सतरकम्बलवसनार्ण-दशानामृणे).

(vi) A verb (धातु) beginning with ऋ if come after a preposition (उपसर्ग) ending in अ, a वृद्धि, instead of a गुण, is to be the substitute for both. Such as - प्र + ऋच्छति = प्रार्च्छति (३७-उपसर्गाद् ऋतिधातौ).

(vii) The preposition आङ् (आ) when employed in the sense of recollecting a sentence is termed as प्रगृह्य and the coalition there of remains unaltered even if a vowel follows. Such as - आ एवं नु मन्यसे, आ एवं किल तत् (५५-निपात एकाजनाङ्). If a vowel follows to the preposition आङ् (आ) in the sense of a little or insufficiency, a गुण is to be substitute for both. Such as - ईषद् उष्णम् = आ + उष्णम् = ओष्णम्.

(viii) If the initial short ऋ of a word comes after an inflected word ending in a long form of अक् प्रत्याहार (आ, ई, ऊ, or ॠ), the substitution of short form is to be operated there and the option of euphonically coalition remains invariably unaltered. Such as - ब्रह्मा + ऋषिः = ब्रह्म ऋषिः (६१-ऋत्यकः). In case of an अपदान्त, आ + ऋच्छत् = आर्च्छत्.

४ - **वृद्धिसंधि - अ or आ + एच् प्रत्याहार (ए, ओ, ऐ or औ) .**

If a letter consisting in एच् प्रत्याहार (ए, ओ, ऐ or औ) comes after the vowel - अ or आ the substitution of a वृद्धि is to be inflicted against both of the places. Such as - कृष्ण + एकत्वम् = कृष्णैकत्वम्, गङ्गौघः, देवैश्वर्यम् and कृष्णौत्कण्ठ्यम् (३३-वृद्धिरेचि).

EXCEPTIONS:-

(i) If the ए or ओ comes after a preposition (उपसर्ग) ending with अ, the substitution of पररुप - ए or ओ is to be operated for both instead of a वृद्धि. Such as - प्र + एजते = प्रेजते , उपोषति (३८-एङि पररुपम्).

(ii) If the mystic syllable - ओम् and the preposition - आङ् (आ) come after अ or आ, the substitution of पररुप - ए or ओ is to be inflicted against both instead of a वृद्धि. Such as - शिवाय + ओम् नमः = शिवायों नमः , शिव + आ + इहि = शिव + एहि = शिवेहि (४०-ओमाङोश्च).

५ - **सवर्णसंधि - अकः (अ, इ, उ, ऋ) + अकः (अ, इ, उ, ऋ)** (ऌ is devoid of दीर्घ).

A long is to be the substitute for both, if a short or a long homogeneous

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letter of अक् प्रत्याहार follows. Such as - दैत्य + अरिः = दैत्यारिः, श्रीशः, विष्णूदयः and होतृकारः (४२-अकः सवर्णे दीर्घः).

EXCEPTIONS: -

(i) If a (homogeneous) vowel comes after the टि (final vowel of a पद) of the group of words in शकन्धु &c., the substitution of subsequent vowel (पररुप) is to be operated in both of the places. Such as - शक + अन्धुः = शकन्धुः , कर्कन्धुः, मार्तण्डः and मनीषा (शकन्ध्वादिषु पररुप वाच्यम्).

(ii) The euphonically coalition remains invariably unaltered there and then, if a (homogeneous) vowel comes after the टि, being designated as the prolated modification. Such as - आगच्छ कृष्ण३ + अत्र = आगच्छ कृष्ण३ अत्र (५०-प्लुतप्रगृह्याऽचि नित्यम्).

(iii) If a (homogeneous) vowel comes after a निपात being designated as a प्रगृह्य, the euphonically coalition is to be remained unchanged. Such as - इ इन्द्रः, उ उमेशः (५५-निपात एकाजनाङ्), किम् उ उक्तम् = किमु उक्तम् (५८-मय उञ् वो वा).

6 - Restrictions in the Euphony of Vowels .

The euphonically coalition of the vowels (स्वरसंन्धि) is to be remained unaltered (नित्यम्) in the following occasions :-

(A) If a vowel comes after a vowel that is in the prolated modification (प्लुत). (५०-प्लुतप्रगृह्याऽचिनित्यम्).

(B) If a vowel comes after a vowel that is in the designation of Excepted (प्रगृह्य). (५०-प्लुतप्रगृह्याऽचिनित्यम्). The following vowels are entitled as Excepted in certain occasions of :-

(i) Words ending in - ई , ऊ & ए in the form of dual case termination such as - हरी, विष्णू & गङ्गे - (५१-ईदूदेद्द्विचनं प्रगृह्यम्).

(ii) Words ending in - ई & ऊ if come after म् in the case termination of the pronoun अदस्, such as - अमी & अमू (५२-अदसो मात्).

(iii) In certain instances, the following indeclinables (निपात) are designated as Excepted प्रगृह्यः -

(a) The indeclinables (निपात) mentioned in the चादिगण when they denote the sense of an inanimate such as - पशु (सम्यक्) etc. (५३-चादयोऽसत्त्वे).

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(b) The prepositions in the प्रादिगण if they denote the meaning to that of an inanimate such as - वि पश्य (वि as a bird) - (५४-प्रादयः).

(c) The single lettered vowels (एकाक्षर अच्) mentioned in the चादिगण such as - अ, आ, इ, ई, उ, ऊ, ए, ओ, ऐ & औ (५५-निपात एकाजनाङ्).

(d) The single lettered vowel आङ् (आ - उपसर्ग) when denote the sense of recalling a sentence (वाक्य स्मरणयोः), such as - आ एवं नु मन्यसे. आ एवं किल तत् (५५-निपात एकाजनाङ्).

The single lettered vowel आङ् (आ) when corresponding the meaning in the sense of अल्पार्थम् or insufficiency is not allowed to be a प्रगृह्य.

(e) The indeclinables ending in ओत् (ओ) in the चादिगण such as - ओ, आहो, उताहो, हो, अहो & अथो - (५६-ओत्).

(f) If the non-Vedic इति comes after the ओ ending in a पद in the Vocative case-termination (५७-संबुद्धौ शाकल्यस्येतावनार्षे).

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- TABLE SHOWING EUPHONY OF VOWELS -

	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ए	ऐ	ओ	औ
अ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	ऐ	ऐ	औ	औ
आ	आ	आ	ए	ए	ओ	ओ	अर्	अर्	अल्	ऐ	ऐ	औ	औ
इ	य	या	ई	ई	यु	यू	यृ	यॄ	य्ऌ	ये	यै	यो	यौ
ई	य	या	ई	ई	यु	यू	यृ	यॄ	य्ऌ	ये	यै	यो	यौ
उ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	व्ऌ	वे	वै	वो	वौ
ऊ	व	वा	वि	वी	ऊ	ऊ	वृ	वॄ	व्ऌ	वे	वै	वो	वौ
ऋ	र	रा	रि	री	रु	रू	ऋ	ॠ	ऋ	रे	रै	रो	रौ
ॠ	र	रा	रि	री	रु	रू	ऋ	ॠ	ऋ	रे	रै	रो	रौ
ऌ	ल	ला	लि	ली	लु	लू	ऋ	ॠ	ऋ	ले	लै	लो	लौ
ए	अय	अया	अयि	अयी	अयु	अयू	अयृ	अयॄ	अय्ऌ	अये	अयै	अयो	अयौ
ऐ	आय	आया	आयि	आयी	आयु	आयू	आयृ	आयॄ	आय्ऌ	आये	आयै	आयो	आयौ
ओ	अव	अवा	अवि	अवी	अवु	अवू	अवृ	अवॄ	अव्ऌ	अवे	अवै	अवो	अवौ
औ	आव	आवा	आवि	आवी	आवु	आवू	आवृ	आवॄ	आव्ऌ	आवे	आवै	आवो	आवौ

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हल्सन्धिप्रकरणम् (व्यञ्जनसन्धिप्रकरणम्)।

(The Conjunction of Consonants).

६२ - स्तोः श्चुना श्चुः। ८।४।४०। (stoḥ ścunā ścuḥ).

सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः।

रामश्शेते। रामश्चिनोति। सच्चित्। शार्ङ्गिञ्जय।

स्तोः (स् + तु = स्तु, terminated in the genitive case as स्तोः) = सकारतवर्गयोः = in place of these dentals स् & तु (तवर्ग viz. त् थ् द् ध् & न्).

श्चुना (श् + चु = श्चु, terminated in the instrumental case as श्चुना) = शकार चवर्गाभ्यां योगे = if, conjoined with the palatal श् & चु (चवर्ग viz.च् छ् ज् झ् & ञ्).

श्चुः (श् + चु = श्चु, terminated in the nominative case as श्चुः) = शकारचवर्गौ स्तः = the substitution is to be the palatal श् & चु (चवर्ग viz. श् च् छ् ज् झ् & ञ्.

In the coalition of the dental group of letters (*s, t, th, d, dh* & *n*) with the palatal group of letters (*ś, c, ch, j, jh* & *ñ*), the substitution is to be the palatal in place of the dentals.

As per the precept - २३-यथासंख्यमनुदेशः समानाम्, the substitutions of the palatal in place of the dentals are to be inflicted in order of enumeration as both these groups consist of six letters each. Such as - in place of of the dentals - स्, त्, थ्, द्, ध् & न् the palatal -

श्,	च्,	छ्,	ज्,	झ् &	ञ्

are to be substituted respectively.

For example :- रामस् + शेते = राम स् + श् एते = राम श् + श् एते = रामश्शेते (*Rāma* sleeps). रामस् + चिनोति = राम स् + च् इनोति = राम श् + च इनोति = रामश्चिनोति (*Rāma* collects). सत् + चित् = स त् + च् इत् = स च् + च् इत् = सच्चित् (the Supreme Spirit). शार्ङ्गिन् + जय = शार्ङ्गि न् + ज् अय = शार्ङ्गि ञ् + ज् अय = शार्ङ्गिञ्जय (Oh bow armed Vishnu ! be victorious).

In this connection it is to note that - (i) the dentals - स्, त्, थ्, द्, ध् & न् are irrespectively liable for conjunction with the palatal - श्, च्, छ्, ज्, झ् & ञ्, (ii)

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the substitution is to be made only in order of enumeration, (ii) the conjunction is to be made of either sides as - स्, त्, थ्, द्, ध् & न् + श्, च्, छ्, ज्, झ् & ञ् OR च्, छ्, ज्, झ् & ञ् + त्, थ्, द्, ध् & न् except the next rule - "शात्" (after the श् if follow the त्, थ्, द्, ध् or न्. Such as - याच् + ना = या च् + न् आ = या च् + ञ् आ = याच्ञा - asking or begging).

Some other examples - उत् + चिनोति => उच्चिनोति (he plucks up). सत् + चरित्रम् => सच्चरित्रम् (a good character). विपद् + जालम् => विपज्जालम् (a web of diversity). कतिचिद् + जनाः => कतिचिज्जनाः (some persons).

६३ - शात्। ८।४।४४। (śāt).

शात्परस्य तवर्गस्य चुत्वं न स्यात्। विश्नः। प्रश्नः।

शात्परस्य तवर्गस्य = after the श्, in place of a letter of तवर्ग (त्, थ्, द्, ध् & न्), चुत्वं न स्यात् = the चु (च्, छ्, ज्, झ् & ञ्) is not to be the substitute.

After the palatal *'ś'* if a letter of *'tavarga'* (*t, th, d, dh* or *n*) follows, the palatal - *'cavarga'* (*c, ch, j, jh* or *ñ*) is not to be the substitute of the dental - *'tavarga'* (*t, th, d, dh* or *n*).

For example :- विश् + नः = विश्नः (luster). प्रश् + नः = प्रश्नः (a question). In these conjunctions, no alteration take place as the present precept contradicts to the application of "स्तोः श्चुना श्चुः". If the palatal श् comes after the त्, थ्, द्, ध् & न्, the alteration takes place as - यावत् + शक्यम् = याव त् + श् अक्यम् = याव च् + श् अक्यम् (शच्छोऽटि) = याव च् + छ् अक्यम् = यावच्छक्यम् (as much as possible).

६४ - ष्टुना ष्टुः। ८।४।४१। (ṣṭunā ṣṭuḥ).

स्तोः ष्टुनायोगे ष्टुः स्यात्। रामष्षष्ठः। रामष्टीकते। पेष्टा। तट्टीका। चक्रिण्ढौकसे।

स्तोः (सकारतवर्गयोः) = in place of the dentals (स् & तु) - स्, त्, थ्, द्, ध् & न्, ष्टुनायोगे (षकारटवर्गाभ्यां योगे) = if, conjoined with the cerebral (ष् & टु) - ष्, ट्, ठ्, ड्, ढ् & ण्, ष्टुः स्यात् (षकारटवर्गौ स्तः) = the substitution is to be the cerebral (ष् & टु) - ष्, ट्, ठ्, ड्, ढ् & ण्.

In the coalition of the dentals (*s, t, th, d, dh* & *n*) with the cerebral (*ṣ, ṭ, ṭh, ḍ, ḍh* & *ṇ*), the cerebral are to be the substitute in place of the dentals.

As per the precept - २३-यथासंख्यमनुदेशः समानाम्, the substitutions of the

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cerebral in place of the dentals are to be operated in order of enume- ration as both these groups consist of six letters each. Such as - in place of of the dentals - स्, त्, थ्, द्, ध् & न्, the palatal -

| | | | | |

ष्, ट्, ठ्, ड्, ढ् & ण् are to be substituted respectively.

For example :- रामस् + षष्ठः = राम स् + ष् अष्ठः = राम ष् + ष् अष्ठः = रामष्षष्ठः (*Rāma* sixth). रामस् + टीकते = राम स् + टी कते = राम ष् + ट् ईकते = रामष्टीकते (*Rāma* stands). पेष् + ता = पे ष् + त् आ = पे ष् + ट् आ = पेष्टा (a grinder). (तद्) तत् + टीका = त त् + ट् ईका = त ट् + ट् ईका = तट्टीका (a comment on that). चक्रिन् + ढौकसे = चक्रिन् + ढ् औकसे = चक्रि ण् + ढ् औकसे = चक्रिण्ढौकसे (the discuss armed, Lord *Viṣṇu*, moves).

Some similar examples - त्रयस् + षट्पदाः => त्रयष्षट्पदाः (three bees). पदार्थास् + षट् => पदार्थाष्षट् (six substances). मत् + टीका => मट्टीका (my commentary). गरुत्मान् + डीयते => गरुत्माण्डीयते (*Garuḍa*, the chief of the birds is flying). अधिष् + थाता => अधिष्ठाता (a possessor, a master).

६५ - न पदान्ताट्टोरनाम्। ८।४।४२। (na padāntāṭṭoranām).

(न पदान्तात् + टोः + अनाम्)।

पदान्ताट्टवर्गात्परस्याऽनामः स्तोः ष्टुर्न स्यात्। षट् सन्तः। षट् ते।

पदान्तात्किम् - ईट्टे। टोः किम् - सर्पिष्टमम्।

पदान्तात् टोः (पदान्तात् टवर्गात्) = after a letter of टवर्ग ending in an inflected word, परस्य स्तोः = of the following स् and तवर्ग, अनामः = except the affix - नाम् (that begins with न् of तवर्ग), ष्टुः न स्यात् = the undergoing cerebral change is prevented.

If a dental 's' or 'tavarga' (s, t, th, d, dh or n) comes after a cerebral 'ṭa varga' (ṭ, ṭh, ḍ, ḍh or ṇ) ending in an inflected word, the undergoing cerebral change in place of a dental is prevented. But not if the affix - 'nām' (that begins with the 'n' of 'ta varga') follows.

For example :- (षड्) षट् + सन्तः => ष ट् + स् अन्तः => षट्सन्तः (six honourable). Accordingly, (षड्) षट् + ते => ष ट् + त् ए => षट्ते (they six). It is a contravention to the precept - (स्तोः) ष्टुना ष्टुः. The substitution of a cerebral in place of a dental is restricted, if a letter of स् & तवर्ग comes after a letter of टवर्ग (excluding the ष्).

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The substitution of a cerebral in place of a dental is to be restricted in case of a पदान्त only. But in case of an अपदान्त (in the middle of a word or in a crude word), it is not to be debarred from undergoing cerebral substitution in place of a dental. Such as - इट् + ते => इ ट् + त् ए => इट्टे (He praises).

The substitution of a cerebral in place of a dental is to be restricted if a letter of स् or तवर्ग comes after a letter of टवर्ग (excluding the ष्) . In case of the ष् followed by a letter of स् or तवर्ग, the substitution of a cerebral in place of a dental is not to be restricted. Such as - सर्पिष् + तमम् => सर्पि ष् + त् अमम् => सर्पि ष् + ट् अमम् => सर्पिष्टमम्.

In case of the particular word नाम् that begins with न् of तवर्ग and comes after a letter of टवर्ग, it is not to be debarred from undergoing cerebral substitution in place of the न्. In addition to the word नाम्, the words नवति and नगरी (those begin with न् of तवर्ग), are not to be debarred from undergoing cerebral substitution when they follow a letter of टवर्ग as declared by *Kātyāyana* -

(वा०) अनाम्नवतिनगरीणामिति वाच्यम्। (अनाम् + नवति +नगरीणाम् + इति वाच्यम्)।

(vārtikam - anāmnavatinagarīṇāmiti vācyam).

षण्णाम्। षण्णवतिः। षण्णगर्य्यः।

It is expounded by sage *Kātyāyana* that the affix - *'nām'* and the words - *'navati'* and *'nagarī'* (those begin with *'n'* of *'ta varga'*) if come after the *'ṭa varga'* (*ṭ, ṭh, ḍ, ḍh* or *ṇ*) ending in an inflected word, the substitution of a cerebral in place of a dental is to be imperative.

For example :- षड् + नाम् => ष ड् + न् आम् => ष ड् + ण् आम् (प्रत्यये भाषायां नित्यम्) => ष ण् + ण् आम् => षण्णाम् (of six). षड् + नवतिः => ष ड् + न् अवतिः => ष ड् + ण् अवतिः (यरोऽनुनासिकेऽनुनासिको वा) => ष ण् + ण् अवतिः => षण्णवतिः (ninety six). षड् + नगर्य्यः => ष ड् + न् अगर्य्यः => ष ड् + ण् अगर्य्यः (यरोऽनुनासिकेऽनुनासिको वा) => ष ण् + ण् अगर्य्यः => षण्णगर्य्यः (six cities).

६६ - तोः षि। ८।४।४३। (toḥ ṣi).

तवर्गस्य षकारे परे न ष्टुत्वम्। सन्षष्ठः।

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The substitution of a cerebral in place of a dental is to be prevented, if the cerebral - 'ṣ' comes after a letter of *'tavarga'* (*t, th, d, dh* or *n*).

For example :- सन् + षष्ठः => स न् + ष् अष्ठः => in this situation the cerebral - ष् follows the dental - न् (तवर्ग). According to the present precept, the substitution of the cerebral ण् in place of the dental न् is restricted and the conjunction remains unchanged. Such as - सन्षष्ठः (being sixth).

Some other examples - भीष्मात् + षाड्गुण्यं शिक्षते => भीष्मात् षाड्गुण्यं शिक्षते (he learns the six qualities from *Bhiṣma*). मयूरात् + षण्मुखः अवतरति => मयूरात् षण्मुखः अवतरति (*Kārtikeya* gets down from the pea-cock).

६७ - झलां जशोऽन्ते । ८।२।३९। (jhalāṁ jaśo'nte). (झलां + जशः + अन्ते)1

पदान्ते झलां जशः स्युः। वागीशः।

पदान्ते = at the end of an inflected word, झलां = in place of the letters pertaining to झल् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष्, स् & ह् - the 4th. 3rd. 2nd. & 1st. letters of class consonants, the sibilant and the aspirate). जशः स्युः = the substitution are to be the letters of जश् प्रत्याहार (ज्, ब्, ग्, ड् & द् - the 3rd. letters of class consonants).

A letter of *'jaś pratyāhāra'* is to be the substitute of a letter of *'jhal pratyāhāra'* ending in an inflected word.

For example :- वाक् + ईशः => वा क् + ई शः => in this situation the क् (a letter pertaining to झल् प्रत्याहार) stands at the end of an inflected word - वाक् and fulfils the norms of the precept - झलां जशोऽन्ते. Hence, the appropriate (homogeneous) ग् (according to the precept - १७स्थानेऽन्तरतमः) out of the letters of जश् प्रत्याहार (ज्, ब्, ग्, ड् & द्) is substituted in place of the क् as - वा क् + ई शः => वा ग् + ई शः => वागीशः (the God of speech).

In this precept - झलां जशोऽन्ते, as there is no specific condition laid down in respect of the subsequent letter that comes after the झल् प्रत्याहार, the segregation of operational limitation confined to this precept is to be ascertained as -

"A letter of झल् प्रत्याहार is to be substituted by a letter of जश् प्रत्याहार, if

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follows a letter of अश् प्रत्याहार - viz. - (a) the Vowels, (b) the aspirate ह and the semi-vowels (c) the 5th., 4th. & 3rd. letters of five class consonants".

In the same instance, if a letter pertaining to खर् प्रत्याहार follows to a letter of झल् प्रत्याहार, the चर् प्रत्याहार is to be the substitute instead of जश् प्रत्याहार (the precept - झलां जशोऽन्ते is refuted by the precept - ७४-खरिच). Also, if a letter pertaining to झश् प्रत्याहार follows to a letter of झल् प्रत्याहार, a letter of the जश् प्रत्याहार is to be the substitute by introducing the precept - १९-झलां जश् झशि which simultaneously complies to the precept - झलां जशोऽन्ते.

Some other examples - मनाक् + हसति => मनाग्हसति , मनाग्घसति (he laughs slowly/he is smiling). दिक् + ईशः => दिगीशः (the Lord of direction). जगत् + ईशः => जगदीशः (the Lord of the world). चित् + आनन्दः => चिदानन्दः (gladdening the heart of spirit/the supreme spirit). मधुलिट् + गुञ्जति => मधुलिड्गुञ्जति (the bee is humming/buzzing). कतिचित् + दिनानि => कतिचिद्दिनानि (some days). ककुभ् + ईशः => ककुबीशः (the Lord of direction).

६८ - यरोऽनुनासिकेऽनुनासिको वा। ८।४।४५।

(yaro'nunāsike'nunāsiko vā).

(यरः + अनुनासिके + अनुनासिकः + वा)।

यरः पदान्तस्यानुनासिके परेऽनुनासिको वा स्यात्। एतन्मुरारिः। एतद् मुरारिः।

पदान्तस्य यरः = in place of a letter pertaining to यर् प्रत्याहार (all the consonants except ह) ending in an inflected word, अनुनासिके परे = if a nasal (ञमङणनम्) follows, अनुनासिको वा स्यात् = a nasal may be substituted there.

In place of a letter consisting in *'jar pratyāhāra'* and ending in an inflected word, a nasal is substituted optionally, if a nasal follows immediately.

For example :- एतद् + मुरारिः => एत द् + म् उरारिः => here, the final letter द् of the inflected word - एतद् falls in the room of यर् प्रत्याहार and the nasal - म् of the word मुरारिः follows immediately. Hence, the द् is substituted optionally by a befitting nasal - न् according to the rule - १७-स्थानेऽन्तरतमः. So the conjunction changes into एत द् + म् उरारिः => एत न् + म् उरारिः => एतन्मुरारिः (that *Viṣṇu*, the foe of the demon *Mura*). As this is an optional precept, in its absence, the

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substitution of न् in place of the द् may not be taken in to effect and the conjunction remain unchanged as एतद् मुरारिः.

The substitution of a nasal is operated in place of a पदान्त - यर् प्रत्याहार, but not in case of an अपदान्त. Such as - क्षुभ् + नाति => क्षु भ् + ना ति => here the replacement of the homogeneous म् in place of the भ् is restricted and the conjunction remains as - क्षु भ् + ना ति => क्षुभ्नाति (agitating).

It is to be observed here that the यर् प्रत्याहार (all the consonants excluding the ह्) is consisting of - (i) the Semi Vowels - य्, व्, र् & ल्, (ii) the five class of Consonants (कुचुट्टुतुपु) and (iii) the Sibilant - श्, ष् & स्. Out of these, the semi-vowels - र् and the sibilant - श्, ष् & स् do not possess their nasal modifications (रेफोष्मणां सवर्णा न सन्ति). Hence the question does not arise for the substitution of nasal in place of र्, श्, ष् & स् even if any nasal follow to these letters. (ii) Only the class consonants possess the nasal forms viz. ञमङणनम् and the semi vowels - य्, व् & ल्. With this approach, the intrinsic meaning of this precept shall be -

A letter of यर् प्रत्याहार (the 1st., 2nd., 3rd. & 4th. letters of the class consonants instead of all the letters of यर् प्रत्याहार) is to be substituted by a nasal if a nasal (ञमङणनम्) follows .

Some other examples - षड् + मासाः => षण्मासाः , षड् मासाः (six months). धिग् + मूर्खम् => धिङ्मूर्खम् , धिग् मूर्खम् (disregard to a stupid). वाग् + मनसि => वाङ्मनसी , वाग् मनसि (in the speech and mind). षड् + नवति => षण्णवति , षड् नवति (ninety-six). षड् + नगर्य्यः => षण्णगर्य्यः, षड् नगर्य्यः (six cities). सद् + मार्गः => सन्मार्गः, सद् मार्गः (the righteous or virtuous path).

(वा०) प्रत्यये भाषायां नित्यम्। तन्मात्रम्। चिन्मयम्।

(vārtikam - pratyaye bhāṣāyāṁ nityam).

प्रत्यये = if an affix (initiated by a nasal) comes after the (यर् प्रत्याहार), भाषायां = in the usage of the secular language, नित्यम् = (the substitution of a nasal) is mandatory (not to be the optional).

In the usage of the secular language, the substitution of a nasal in place of a letter of *'jar pratyāhāra'* is obligatory, if an affix (initiated by a nasal) follows.

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Such as - तत् + मात्रम् in this situation, the त् ending in the inflected word तत् is a letter of यर् प्रत्याहार (exclusively a class consonant), and the affix मात्रम् initiated by a nasal (म्) comes after the यर् प्रत्याहार, which fulfil the norms of the supplementary precept - प्रत्यये भाषायां नित्यम्. Hence the conjunction changes into - तत् + मात्रम् (झलां जशोऽन्ते) => त द् + म् आत्रम् (प्रत्यये भाषायां नित्यम् & स्थानेऽम्तरतमः) => त न् + म् आत्रम् => तन्मात्रम् (a subtle particle). Accordingly - चित् + मयम् (६७-झलां जशोऽन्ते) => चि द् + म् अयम् (प्रत्यये भाषायां नित्यम् & १७-स्थानेऽम्तरतमः) => चिन् + म् अयम् => चिन्मयम् (the Supreme Spirit).

In this connection, the यर् प्रत्याहार denotes only to the letters of 1st., 2nd., 3rd. & 4th. letters of the class consonants instead of all the consonants except ह् as stated above. The operation of a nasal substitute in place of यर् प्रत्याहार is only confined to the letter ending in a पद. In case of an अपदान्त, the operation of a nasal substitute in place of a letter of यर् प्रत्याहार is to be restricted although it fulfil the norms of the precept - प्रत्यये भाषायां नित्यम् . Such as - स्वप् + नः => स्वप्नः (a dream).

Some other examples - वाग् + मयम् => वाङ्मयम् (consisting of words/ rhetorical). वाग् + मात्रम् => वाङ्मात्रम् (the entire class of words). षड् + नाम् => षण्णाम् (of six). अप् + मयम् => अम्मयम् (full of water). मृत् + मयम् => मृण्मयम् (earthen).

६९ - तोर्लि । ८ ।४ ।६० । (torli). (तोः + लिः)।

तवर्गस्य लकारे परे परसवर्णः स्यात्। तल्लयः। विद्वाल्ँ लिखति। (विद्वाल्लिँखति)।

नकारस्याऽनुनासिको लकारः।

तवर्गस्य = in place of the letter pertaining to तवर्ग (त्, थ्, द्, ध् & न्), लकारे परे = if, an initial ल् (of an inflected word) follows, परसवर्णः स्यात् = the substitution is to be the next homogeneous one.

The substitution is to be the *'parasavarṇa'* (next homogeneous) in place of a letter of *'ta varga'* (*t , th, d, dh* & *n*), if a word initiated by the *'l'* follows.

For example :- तत् + लयः, in this situation, the त् ending in the inflected word तत् is a letter of तवर्ग (त्, थ्, द्, ध् & न्), and the initial ल् of the inflected word लयः comes after the त् (तवर्ग) which fulfil the norms of the precept - तोर्लिः.

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Hence the conjunction changes into - तत् + लयः (झलां जशोऽन्ते) => त द् + ल् अयः => त द् + ल् अयः, according to तोर्लिः - the द् is to be substituted by the परसवर्णः - ल् (१७-स्थानेऽम्तरतमः) => त ल + ल् अयः => तल्लयः (its destruction).

Accordingly, विद्वान् + लिखति - as it fulfil the norms of the precept - तोर्लिः, the nasal न् is substituted by the परसवर्णः - ल् (नकारस्याऽनुनासिको लकारः). As the ल् is the substitute in the room of the nasal न्, the nasal symbol is to be affixed with the ल्. Such as - विद्वान् + लिखति => विद्वा न् + ल् इखति => विद्वाल्ँ् + ल् इखति => विद्वाल्ँ् लिखति , विद्वाल्लिँखति (the learned man writes).

Some other examples - चिद् + लीनः => चिल्लीनः (devoted to the intelligence). तद् + लीनः => तल्लीनः (that disappeared). तद् + लीला => तल्लीला (that plays). उत् + लेखनम् => उल्लेखनम् (scratching / vomiting / writing). धीमान् + लिखति => धीमाल्ँ् लिखति , धीमाल्लिँखति (intelligent writes). हनुमान् + लङ्कां दहति => हनुमाल्ँ् लङ्कां दहति , हनुमाल्लँङ्कां दहति (*Hanumān* burns *Laṅkā*).

७० - उदः स्थास्तम्भोः पूर्वस्य । ८ ।४ ।६१ ।

(udaḥ sthāstambhoḥ pūrvasya).

उदः परयोः स्थास्तम्भोः पूर्वसवर्णः स्यात्।

उदः-परयोः = from the उद् (the preposition - उद् is modified as उदः in the 5th. case inflection), स्थास्तम्भोः = in place of the verbal roots (धातु) स्था (to raise) & स्तम्भ् (to hold), पूर्वसवर्णः स्यात् = the substitution is to be the preceding homogeneous or पूर्वसवर्ण (same class to the prior).

After the preposition *'ud'*, in place of the verbal roots *(dhātus)* - *'sthā'* & *'stambh'* the substitution is to be the *'pūrva savarṇa'* (preceding homogeneous).

Here, the preposition (उपसर्ग) - उद् is modified as उदः in the 5th. case inflection with a correlating sense of direction (दिग् योगे पञ्चमी). It is directed that the substitution is to be the preceding homogeneous (पूर्वसवर्ण) in place of the verbal roots - स्था & स्तम्भ्, if they come after the उद् (उपसर्ग).

Now the questions arise - (i) in which direction of the उद् (उपसर्ग) the verbal roots - स्था & स्तम्भ् are to be placed (either prior to or next to the उद् उपसर्ग) ? (ii) to whom the substitution of the preceding homogeneous (पूर्वसवर्ण)

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is to be executed, either to the prior or to the next one ? To apprehend the ambiguities, the next explanatory rule provokes -

७१ - तस्मादित्युत्तरस्य । १ ।१ ।६७ । (tasmādityuttarasya).

(तस्मात् + इति + उत्तरस्य)।

पञ्चमीनिर्देशेन क्रियमाण कार्यं वर्णान्तरेणाव्यवहितस्य परस्य ज्ञेयम्।

पञ्चमीनिर्देशेन (तस्मात् - from that), in the direction of 5th. case inflection, क्रियमाण कार्यम् = the operation is to be executed, वर्णान्तरेण-अव्यवहितस्य परस्य = in between the gapless following room, ज्ञेयम् = to be apprehended.

It is for apprehension that, in the indication of fifth case inflection, the operation is executed in between the gapless following room .

According to this explanatory Rule (परिभाषा सूत्र), it is for apprehension that, in the precept - "उदः स्थास्तम्भोः पूर्वस्य", the preposition - उद् is indicated as उदः (in the 5th. case inflection) and shall remain unchanged. Hence, any changes are to be executed in the gapless next room i.e. in place of the verbal roots - स्था & स्तम्भ्.

In the occurrence of उद् + स्थानम् and उद् + स्तम्भनम् the changes are to be executed in the gapless letter of the next rooms viz. - स्थानम् and स्तम्भनम्. According to the precept - "२१-अलोऽन्त्यस्य", the पूर्वसवर्ण is to be executed at the ending letters of the verbal roots - स्था & स्तम्भ् as these two are inflected in the dual sixth case-affix ओस् (स्थास्तम्भ् + ओस् = स्थास्तम्भोः) in the precept - उदः स्थास्तम्भोः पूर्वस्य. But the next rule debars the application of the precept - "२१-अलोऽन्त्यस्य" as -

७२ - आदेः परस्य । १ ।१ ।५४ । (ādeḥ parasya).

परस्य यद्विहितं तत्तस्यादेर्बोध्यम्। इति सस्य थः।

परस्य यद् विहितं = (after the word in the 5th. case inflection) the indication which is laid down for the operation in the next room, तत् तस्य आदेः बोध्यम् = that is to be inflicted in the initial letter of the next word.

After a word in the fifth case inflection, when the direction is laid down for the operation in the next room, that is to be inflicted against the initial letter of the next word.

In the occurrence of उद् + स्थानम् and उद् + स्तम्भनम् = उ द् + स् थ् आनम् and उ

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द् + स् त् अम्भनम् the changes are to be executed in the gapless initial letter - स् (not that of the final letter) of the next rooms viz. - स्थानम् and स्तम्भनम्. Hence, the स् is to be replaced by the पूर्वसवर्ण - द् of the उद्.

As the स् and द् are of the same dental class (ऌतुलसानां दन्ताः), now the question arises, which one of the letters of the तवर्ग (त्, थ्, द्, ध् & न्) is to be the befitting letter to the स्? According to the गुणकृत सादृश्य of the precept - "१६-स्थानेऽन्तरतमः" the थ् is the befitting letter to be inflicted in place of the स् (इति सस्य थः) by applying the external effort - विवार, श्वास, अघोष & महाप्राण. So the conjunctions - उ द् + स् थ् आनम् and उ द् + स् त् अम्भनम् are to be changed in to - उ द् + थ् थ् आनम् and उ द् + थ् त् अम्भनम्.

७३ - झरो झरि सवर्णे। ८।४।६५। (jharo jhari savarṇe).

हलः परस्य झरो लोपो वा स्यात् सवर्णे झरि।

हलः परस्य = after a consonant or हल् प्रत्याहार, झरो = of the letter pertaining to झर् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष् & स्, लोपो वा स्यात् = is optionally elided, सवर्णे झरि = if a homogeneous letter of the झर् प्रत्याहार follows.

After a consonant, a letter of the *'jhar pratyāhāra'* is optionally elided, if a homogeneous letter of the *'jhar pratyāhāra'* follows.

It is an optional precept that expresses for the elision (लोप) of a letter containing in the झर् प्रत्याहार, if that (i) comes after a consonant (हल् प्रत्याहार) and (ii) if preceded by the homogeneous झर् प्रत्याहार. For example :- in the conjunction - उ द् + थ् थ् आनम् and उ द् + थ् त् अम्भनम् => उ द् थ् थ् आनम् and उ द् थ् त् अम्भनम् (a) the द् after the उ is a letter of हल् प्रत्याहार, (b) after the द्, the थ् is a letter of झर् प्रत्याहार and (c) that थ्, is also preceded by the homogeneous झर् प्रत्याहार i.e. थ & त् respectively. So, the थ् that coming after the द् in both the cases is to be elided as it fulfil the norms of the precept - झरो झरि सवर्णे. So, the conjunction - उ द् + थ् थ् आनम् and उ द् + थ् त् अम्भनम् after the elision (लोप) of the letter - थ्, changes into - उ द् + थ् आनम् and उ द् + त् अम्भनम् .

For the elision of a letter pertaining to झर् प्रत्याहार, the following conditions are to be fulfilled - (i) there must be a consonant prior to the letter

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pertaining to झर् प्रत्याहार. In case of absence of a consonant prior to the letter pertaining to झर् प्रत्याहार, the elision is to be restricted. Such as - अत्तम् (अत् त् अम्), (ii) there must be a following homogeneous letter pertaining to झर् प्रत्याहार. In case of absence of a homogeneous letter the elision is to be restricted . Such as - तर्ष्टा (त् र् ष् ट्आ).

In the absence of this optional precept - झरो झरि सवर्णे, the conjunction remains unchanged as - उ द् + थ् थ् आनम् and उ द् + थ् त् अम्भनम्. In both the situation the following Rule comes in force as -

७४ - खरि च । ८ ।४ ।५५ । (khari ca).

खरि परे झलां चरः स्युः । इत्युदो दस्य तः । उत्थानम् । उत्तम्भनम् ।

खरि परे = if a letter pertaining to खर् प्रत्याहार (the 2nd. & 1st. letters of five class of consonants and the sibilant - श्, ष् & स्) follows, झलां = in place of the letters pertaining to झल् प्रत्याहार (the 4th. 3rd. 2nd. & 1st. letters of five class of consonants, the sibilant - श्, ष् & स् and the aspirate - ह्). चरः स्युः = the substitution is to be a letter pertaining to चर् प्रत्याहार (the 1st. letters of five class-consonants and the sibilant - श्, ष् & स्).

In place of a letter of *'jhal pratyāhāra'*, the substitution is to be a letter of *'car pratyāhāra'*, if a letter of the *'khar pratyāhāra'* follows.

इत्युदो दस्य तः (इति-उदः दस्य तः) = in place of the द् of उद् (a letter of झल् प्रत्याहार) in both the instances - उ द् + थ् आनम् and उ द् + त् अम्भनम्, the substitution is to be the त् (a letter of चर् प्रत्याहार), as the थ् (a letter of खर् प्रत्याहार) follows immediately. So the conjunction changes as - उ त् + थ् आनम् and उ त् + त् अम्भनम् => उत्थानम् and उत्तम्भनम्.

In the absence of the optional precept - झरो झरि सवर्णे, the conjunction remains unchanged as - उ द् + थ् थ् आनम् and उ द् + थ् त् अम्भनम्. In this situation the Rule खरि च comes in force as - उ त् + थ् थ् आनम् => उत्थ्थानम् (up raising) and उ त् + थ् त् अम्भनम् => उत्थ्तम्भनम् (up holding).

Other examples - उद् + स्थापयति => उत्थापयति , उत्त्थापयति (awakening / instigating). उद् + स्थापकः => उत्थापकः , उत्त्थापकः (producer / instigator). उद् + स्थम्भते => उत्तम्भते , उत्त्तम्भते (upholding / supporting) .

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७५ - झयो होऽन्यतरस्याम्। ८।४।६२। (jhayo ho'nyatarasyām).

(झयः + हः + अन्यतरस्याम्)।

झयः परस्य हस्य वा पूर्वसवर्णः स्यात्। नादस्य घोषस्य संवारस्य महाप्राणस्य हस्य तादृशो वर्गचतुर्थः। वाग्घरिः। वाग्हरिः।

झयः परस्य हस्य = in place of the ह्, if that comes after a letter of झय् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क् & प्, (the 4th. 3rd. 2nd. & 1st. letters of the five class-consonants), अन्यतरस्याम् (वा) = optionally, पूर्वसवर्णः स्यात् = the substitute is to be the prior homogeneous.

In place of the *'h'*, if that comes after a letter of *'jhay pratyāhāra'*, the *'pūrva savarṇa'* (prior homogeneous) is substituted optionally.

For example :- वाक् + हरिः => वा क् + ह् अरिः (६७- झलां जशोऽन्ते) => वा ग् + ह् अरिः. In this situation, the ग् of the word वाग् is a letter of झय् प्रत्याहार and the ह् of the word हरिः comes after the - ग् and fulfil the norms of the present precept - झयो होऽन्यतरस्याम्. As both the ह् and ग् are homogeneous (अकुहविसर्जनीयानां कण्ठः), in place of the ह्, a substitute of the equal class to the prior - ग् is to be operated.

नादस्य घोषस्य संवारस्य महाप्राणस्य तादृशो वर्गचतुर्थः = according to the गुणकृत सादृश्य of the precept - १७-स्थानेऽन्तरतमः, each of the fourth letters of the class consonants eg. झ्, भ्, घ्, ढ् & ध् are the befitting substitutes to be inflicted in place of the ह् by applying the appropriate external effort - नाद, घोष, संवार & महाप्राण. Such as - the घ्, on behalf of the ग (a letter of झय् प्रत्याहार), is the befitting substitute of the ह् (out of - क् , ख् , ग् & घ्).

So in the conjunction of वा ग् + ह रिः the appropriate घ् is to be inflicted in place of the ह् of the word हरिः as - वा ग् + घ् अरिः => वाग्घरिः (the lion of speech or eloquence).

In the absence of this optional precept - झयो होऽन्यतरस्याम्, the conjunction of वा ग् + ह रिः remains unchanged as - वाग्हरिः. Accordingly, other fourth letters (viz. झ् , ढ् , ध् and भ्), on behalf of a letter of झय् प्रत्याहार, out of each class consonants are the befitting substitute of the ह्.

अच् + हीनम् => अ च् + ह् ईनम् (६७-झलां जशोऽन्ते) => अ ज् + ह् ईनम् (झयो होऽन्यतरस्याम्) => अ ज् + झ् ईनम् => अज्झीनम् , अच्हीनम् (devoid of a vowel).

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अच् + हलौ => अ च् + ह् अलौ (६७-झलां जशोऽन्ते) => अ ज् + ह् अलौ (झयो होऽन्यतरस्याम्) => अ ज् + झ् अलौ => अज्झलौ , अज्हलौ (a vowel and a consonant).

मधुलिट् + हसति => मधुलि ट् + ह् असति (६७ - झलां जशोऽन्ते) => मधुलि ड् + ह् असति (झयो होऽन्यतरस्याम्) => मधुलि ड् + ढ् असति => मधुलिड्ढसति , मधुलिड्हसति (*Madhuliṭ* laughs).

तत् + हानिः => त त् + ह् आनिः (६७-झलां जशोऽन्ते) => त द् + ह् आनिः (झयो होऽन्यतरस्याम्) => त द् + ध् आनिः => तद्धानिः , तद्हानिः (that hampers).

त्रिष्टुब् + हसति => त्रिष्टु ब् + ह् असति (झयो होऽन्यतरस्याम्) => त्रिष्टु ब् + भ् असति => त्रिष्टुब्भसति , त्रिष्टुब्हसति (*Triṣṭub* laughs).

दिग् + हस्तिः => दिग्घस्तिः , दिग्हस्तिः (an young elephant about 20 years old).

ककुब् + हस्तिः => ककुब्भस्तिः, ककुब्हस्तिः (an young elephant about 20 years old).

वणिग् + हसति => वणिग्घसति , वणिग् हसति (the merchant laughs).

७६ - शश्छोऽटि । ८ ।४ ।६३ । (śaścho'ṭi). (शः + छः + अटि)।

पदान्ताज्झयः परस्य शस्य छो वा स्यादटि। तद् शिव इत्यत्र दस्य श्चुत्वेन जकारे

कृते खरि चेति जकारस्य चकारः। तच्शिवः। तच्छिवः।

पदान्ताद् झयः = after a letter pertaining to झय् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क् & प्), (the 4th. 3rd. 2nd. & 1st. letters of the class consonants), that ends in an inflected word, परस्य शस्य = in place of the following श्, छो वा स्याद् = the छ् is to be the optional substitute, अटि = if a letter of अट् प्रत्याहार follows the श्.

In the next room, the *'ch'* is to be the optional substitute of the *'ś'*, if the *'ś'* precedes to a letter of *'aṭ pratyāhāra'* and comes after a letter of *'jhay pratyāhāra'* ending in a *'pada'* (an inflected word).

In place of the initial श् of a subsequent word, the substitution of छ् is to be the optional on the grounds of - (i) if the श् comes after a letter of झय् प्रत्याहार that is ending in the preceding पद and (ii) if any letter of अट् प्रत्याहार follows the श्. For example :- तद् + शिवः => त द् + श् इवः (६२-स्तोः श्चुना श्चुः) => त ज् + श् इवः (७४-खरि च) => त च् + श् इ वः in this situation the श् of the word शिवः follows the च् of the word तच् (a letter of झय् प्रत्याहार) and the इ (a letter of अट् प्रत्याहार) follows the श् of the word शिवः, thus fulfil the norms of the precept -

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शश्छोऽटि. So, by the infliction of छ् in place of श्, the conjunction concludes as - त च् + छ् इ वः => तच्छिवः (that *śiva*).

In absence of this optional precept - शश्छोऽटि, the conjunction of तद् + शिवः => त द् + श् इवः (६२-स्तोः श्चुना श्चुः) => त ज् + श् इवः (७४- खरि च) => त च् + श् इवः remains as - तच्शिवः.

Other examples - वाक् + शूरः => वाक् छूरः ; वाक् शूरः (the lion of speech, eloquent). विश्वसृट् + शेते => विश्वसृट् छेते , विश्वसृट् शेते (Lord *Brahmā* sleeps). जगत् + शान्तिः => जगच्छान्तिः , जगत् शान्तिः (pacification of the world). मत् + श्वशुरः => मच्छ्शुरः , मत् श्वशुरः (my father-in-law). यावत् + शक्यम् => यावच्छक्यम् , यावत् शक्यम् (as much as possible). गुप् + शूरता => गुप् छूरता , गुप् शूरता (braveness of a guard / protector).

(वा०) छत्वममीति वाच्यम्। तच्छ्लोकेन। (छत्वम् + अमि + इति + वाच्यम्)।
(vārtikam - chatvamamīti vācyam).

छत्वम् = the substitution of छ् in place of the श्, अमि = if followed by a letter of अम् प्रत्याहार (extended upto the अम् प्रत्याहार instead of अट् प्रत्याहार), इति वाच्यम् = (in place of the initial श् of a subsequent word, the छ् is to be the substitute) as expounded by the sage *Kātyāyana.*

After a letter of *'jhay pratyāhāra'* ending in a *'pada'*, the *'ch'* is to be the substitute in place of the initial *'ś'* followed by a letter of *'am pratyāhāra'*.

For example :- तद् + श्लोकेन => त द् + श् ल् ओकेन (६२- स्तोः श्चुना श्चुः) => त ज् + श् ल् ओकेन (७४- खरि च) => त च् + श् ल् ओकेन => here (i) the श् is following the च् (a letter of झय् प्रत्याहार) ending in a पद and (ii) the ल् (a letter of अम् प्रत्याहार) is following the श् immediately. So, the conjunction त च् + श् ल् ओकेन changes into त च् + छ् ल् ओकेन by the infliction of छ् in place of श् as - तच्छ्लोकेन (by that verse / couplet).

७७ - मोऽनुस्वारः। ८।३।२३। (mo'nusvāraḥ).

मान्तस्य पदस्याऽनुस्वारः स्याद्धलि। हरिं वन्दे।

मान्तस्य पदस्य = in place of the म् ending in an inflected word, अनुस्वारः स्याद् = the substitution is to be the अनुस्वार; (a dot above the previous vowel), हलि = if a consonant follows.

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In place of the *'m'* ending in an inflected word, the substitution is to be the *'anusvāra'* if a consonant follows.

For example :- हरिम् + वन्दे => हर् इ म् + व् अन्दे => here, the म् is ending in the inflected word हरिम् and the consonant - व् of the word वन्दे follows immediately. Hence, the म् is substituted by the अनुस्वार: (fixed by a dot above the prior vowel - इ) as हरिंवन्दे (I worship to *Hari*).

Similar examples - गृहम् + गच्छति => गृहं गच्छति (he goes to the house). पुस्तकम् + पठति => पुस्तकं पठति (he reads the book). शत्रुम् + जयति => शत्रुं जयति (he wins the enemy). गुरुम् + नमति => गुरुं नमति (he adores the venerable). ईश्वरम् + भजति => ईश्वरं भजति (he worships the Lord).

७८ - नश्चाऽपदान्तस्य झलि । ८ ।३ ।२४ । (naścā'padāntasya jhali).

(नः + च + अपदान्तस्य झलि)।

नस्य मस्य चाऽपदान्तस्य झल्यनुस्वारः स्यात्। यशांसि। आक्रंस्यते।

झलि किम् - मन्यसे।

नस्य मस्य च अपदान्तस्य = also in place of both the न् & म् in an अपदान्त, झलि = if a letter of झल् प्रत्याहार (झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष्, स् & ह्), (the 4th. 3rd. 2nd. & 1st. letters of five class of consonants, sibilant - श्, ष् & स् and the aspirate - ह्) follows, अनुस्वारः स्यात् = the अनुस्वार is inflicted there.

Also in place of the *'n'* & *'m'* of an *'apadānta'* the *'anusvāra'* is to be inflicted, if a letter of *'jhal pratyāhāra'* follows.

In the preceding precept - मोऽनुस्वारः, the substitution of the अनुस्वार in place of the म् is directed if that ends in an inflected word and a letter of हल् प्रत्याहार immediately follows. As per the present precept, the substitution of the अनुस्वार is also directed in both the places of अपदान्त - न् & म्, if a letter of झल् प्रत्याहार immediately follows.

For example :- यशान् सि and आक्रम् स्यते => यश्आ न् स् इ and आक्र्अ म् स् यते, in this situation, the न् & म् are in the middle of the words and preceded by the स्, a letter of झल् प्रत्याहार. Hence, the न् & म् are to be substituted by the अनुस्वार

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(being fixed by a dot above the prior vowel - आ & अ). Such as - यशांसि (glories) and आक्रंस्यते (he will subdue).

Other examples - पयान् + सि => पयांसि (much water/much milk). सरान् + सि => सरांसि (ponds). संगम् + स्यते => संगंस्यते (unites/associates with). अनम् + सीत् => अनंसीत् (saluted).

७९ - अनुस्वारस्य ययि परसवर्णः। ८।४।५८।

(anusvārasya yayi parasavarṇaḥ).

स्पष्टम्। शान्तः।

अनुस्वारस्य = in place of the *'anusvāra'*, ययि = if a letter of यय् प्रत्याहार (य्, व्, र्, ल्, ञ्, म्, ङ्, ण्, न्, झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क् & प्) follows, परसवर्णः = the substitution is to be the subsequent homogeneous.

In place of the *'anusvāra'*, the substitution is to be the *'parasavarṇa'* (subsequent homogeneous), if a letter of *'yay pratyāhāra'* follows.

This Rule is applicable in case of an अपदान्त as the next Rule ८०-वा पदान्तस्य demonstrates for substitution of the subsequent homogeneous in place of the *'anusvāra'* in a पदान्त. As per this Rule, in case of an अपदान्त, the अनुस्वार is to be replaced by a nasal letter of यय् प्रत्याहार (the semi vowels and the class consonants). It is to note that, out of the semi vowels (य्, व्, र् & ल्) the र् does not possess its nasal modification and if comes after the अनुस्वार, the question of replacement of a nasal form in place of the *'anusvāra'* does not arise. Although the य्, व् & ल् possess the nasal modifications, they are rarely found in an अपदान्त placed after the अनुस्वार. The Rule अनुस्वारस्य ययि परसवर्णः - implies only to the class consonants as the concerned nasal - ञ्, म्, ङ्, ण् & न् are to be inflicted in place of the *'anusvāra'* (१७- स्थानेऽन्तरतमः), if follows either a letter of झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, द्, ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क् or प्.

For example :- शाम् तः = शा म् तः in this occurrence, the अपदान्त-म् is to be replaced by the अनुस्वार as - शां तः according to the precept - ७८- नश्चापदान्तस्य झलि. Here, as per the rule अनुस्वारस्य ययि परसवर्णः, the न्, as a befitting substitute, is replaced against the *'anusvāra'* of शां as a homoge- neous to the next त् (१७-स्थानेऽन्तरतमः). Such as - शान् तः => शान्तः (quiet).

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Accordingly, if a class consonant follows, in place of the *'anusvāra'*, concerned nasal (ञ्, म्, ङ्, ण् & न्) is replaced . Such as -

अन् + चितः => अ न् + च् इतः (७८-नश्चापदान्तस्य झलि) => अं + च् इतः (अनुस्वारस्य ययि परसवर्णः) => अञ् + च् इतः => अञ्चितः (curved / bent).

गुम् + फितः => गु म् + फ् इतः (७८-नश्चापदान्तस्य झलि) => गुं + फ् इतः (अनुस्वारस्य ययि परसवर्णः) => गु म् + फ् इतः => गुम्फितः (tied / strung).

गुम् + जति => गु म् + ज् अति (७८-नश्चापदान्तस्य झलि) => गुं + ज् अति (अनुस्वारस्य ययि परसबर्ण्णः) => गु ञ्+ ज् अति => गुञ्जति (humming / buzzing).

अन् + कितः => अ न् + क् इतः (७८-नश्चापदान्तस्य झलि) => अं + क् इतः (अनुस्वारस्य ययि परसवर्णः) => अ ङ् + क् इतः => अङ्कितः (marked / stamped).

कुन् + ठितः => कु न् + ठ् इतः (७८-नश्चापदान्तस्य झलि) => कुं + ठ् इतः(अनुस्वारस्य ययि परसवर्णः) => कु ण् + ठ् इतः => कुण्ठितः (blunted / dulled).

कान् + तः => का न् + त् अः (७८-नश्चापदान्तस्य झलि) => कां + त् अः (अनुस्वारस्य ययि परसबर्ण्णः) => का न् + त् अः => कान्तः (beautiful).

८० - वा पदान्तस्य । ८ ।४ ।५९ । (vā padāntasya).

पदान्तास्याऽनुस्वारस्य ययि परे परसवर्णो वा स्यात्। त्वङ्करोषि। त्वं करोषि।

पदान्तास्य अनुस्वारस्य = in place of the *anusvāra* ending in an inflected word, ययि परे = if a letter of यय् प्रत्याहार follows, परसवर्णः वा स्यात् = the option of substitution is to be the next homogeneous.

In place of the *'anusvāra'*, ending in an inflected word, the option of substitution is to be the *'parasavarṇa'* (subsequent homogeneous), if a letter of *'yay pratyāhāra'* follows.

As per this Rule, the पदान्त अनुस्वार is replaced by a homogeneous nasal form of the subsequent letter of यय् प्रत्याहार. It is to note that, out of the semi vowels (य्, व्, र् & ल्) the र् does not possess its nasal modification and if follows to the अनुस्वार the question of replacement of a nasal modification in place of the अनुस्वार does not arise.

The present Rule implies to the semi-vowels (य्, व्, र् & ल्) except the र् and the class consonants as like as अनुस्वारस्य ययि परसवर्णः. The concerned nasal - यूँ् वूँ् & लूँ् and ञ्, म्, ङ्, ण् & न् are optionally replaced against the पदान्त अनुस्वार, if a letter out of the semi vowels and the class consonants follows.

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For example :- त्वम् + करोषि => त्व म् + क् अरोषि (७७-मोऽनुस्वारः) => त्व् अं + क् अरोषि (वा पदान्तस्य) => त्व् अङ् + क् अरोषि => त्वङ्करोषि. In absence of the optional precept - वा पदान्तस्य - त्वम् + करोषि => त्व म् + क् अरोषि (७७-मोऽनुस्वारः) => त्व् अं + क् अरोषि => त्वं करोषि (Thou doest).

Accordingly, in place of the अनुस्वार, the nasal - यँ् वँ् & लँ् and ञ्, म्, ङ्, ण् & न् are to be optionally replaced if the concerned semi vowels and class consonants follow. Such as - आम्रम् + चूषति=> आम्र म् + च् ऊषति (७७- मोऽनुस्वारः) => आम्र् अं + च् ऊषति (वा पदान्तस्य)=> आम्र् अञ् + च् ऊषति=> आम्रञ्चूषति. In absence of the optional precept वा पदान्तस्य - आम्रम् + चूषति=> आम्र म् + च् ऊषति (७७-मोऽनुस्वारः) => आम्र् अं + च् ऊषति =>आम्रं चूषति (sucking a mango). Similar examples -

मयूरम् + गायति => मयूरं + गायति => मयूरङ्गायति,मयूरं गायति (the pea-cock sings).

भूमिम् + खनति => भूमिं + खनति => भूमिङ्खनति , भूमिं खनति (he digs the soil).

ऊर्ध्वम् + डीयते => ऊर्ध्वं + डीयते => ऊर्ध्वण्डीयते। ऊर्ध्वं डीयते (flying up).

नदीम् + तरति => नदीं + तरति => नदीन्तरति। नदीं तरति (crossing the river).

शिवम् + भजति => शिवं + भजति => शिवम्भजति। शिवं भजति (praying to *śiva*).

दानम् + यच्छति => दानं + यच्छति => दानयँ् यच्छति। दानं यच्छति (offering a gift).

हरिम् + वन्दे => हरिं + वन्दे => हरिवँ् वन्दे। हरिं वन्दे (worshipping to *Hari*)

अहम् + लिखामि => अहं + लिखामि => अहलँ् लिखामि। अहं लिखामि (I write).

८१ - मो राजि समः क्वौ। ८।३।२५। (mo rāji samaḥ kvau).

क्विन्ते राजतौ परे समो मस्य म एव स्यात्। सम्राट्।

क्विन् अन्ते राजतौ परे = if the verbal root राज् ending in the affix क्विप् i.e. the word राट् (राज् धातु + क्विप् प्रत्यय = राट्) follows, समो मस्य म एव स्यात् = the म् of the preposition - सम् remains as म् (the substitution of अनुस्वार in place of the म् is restricted).

If the word *'rāṭ' ('rāj dhātu' + 'kvip' pratyaya)* follows, the final *'m'* of the preposition *'sam'* remains as *'m'* (in stead of the substitution of the *'anusvāra'* in place of the *'m'*).

For example :- सम् + राट् => स म् + र् आट्, in this situation the preposition - सम् is a पद ending in the म्. Also the consonant र् follows the म् and fulfil the norms of the precept - ७७-मोऽनुस्वारः. The substitution of *anusvāra* in place of the

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final म् is restricted by contravening the precept - ७७-मोऽनुस्वारः, as the word राट् (verbal root राज् ending with the affix क्विप्) follows the म् of the preposition - सम्. Hence, the conjunction of स म् + र् आट् is to be remain unchanged as - सम्राट् (the Emperor).

८२ - हे मपरे वा। ८।३।२६। (he mapare vā).

मपरे हकारे परे मस्य मो वा स्यात्। किम् ह्लयति। किं ह्लयति।

मपरे हकारे परे (म् परे यस्य स मपरः - to whom the म् follows) if the ह् follows being followed by the म् (ह् म् i.e. म् परक ह्), मस्य मो वा स्यात् = the म् ending in a पद remains as म् optionally (the substitution of अनुस्वार in place of the म् is restricted optionally).

The final *'m'* ending in a *'pada'* remains as *'m'*, if the *'h'*, followed by the *'m'*, comes after it (the substitution of the *'anusvāra'* in place of the final *'m'* is restricted).

The substitution of *anusvāra* in place of the final म् may be restricted by contravening the precept - ७७-मोऽनुस्वारः, if - (a) the ह्, as an initial letter of the next room comes after the म् ending in a *pada*, (b) if another म् comes after the ह् of the next room (म् + ह् म्). Example :- किम् + ह्लयति => कि म् + ह् म् अलयति => किम् ह्लयति. In absence of the present optional precept - किम् + ह्लयति => कि म् + ह् म् अलयति (७७-मोऽनुस्वारः) => किं ह्लयति (what makes to tremble).

(वा०) यवलपरे यवला वा। (vārtikam - yavalapare yavalā vā).

किय्ँ ह्यः। किं ह्यः। किव्ँ ह्लयति। किं ह्लयति। किल्ँ ह्लादयति। किं ह्लादयति।

यवल परे = (if the ह् follows) being followed by the semi vowels - य् or व् or ल् (ह् + य् or व् or ल्), यवला वा = (in place of the म् ending in a *pada*) the option of substitution is to be the य् or व् or ल् (being modified as the nasal - य्ँ, व्ँ or ल्ँ respectively).

According to this supplementary Rule, if follows the *'h'* being followed by the semi vowels *'y'*, *'v'* or *'l'*, the final *'m'* ending in a *'pada'* is substituted by the nasal modification as *'yँ'* *'vँ'* or *'lँ'* (the substitution of the *'anusvāra'* in place of the final *'m'* is restricted).

This is an extensive Rule to the previous precept - हे मपरे वा. The substitution of य्ँ, व्ँ or ल्ँ in place of the final म् is imperative (by contravening

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the precept - ७७-मोऽनुस्वारः), if the ह् follows being followed by the semi vowels - य्, व् or ल् (म् + ह् य् or म् + ह् व् or म् + ह् ल् = यूँ + ह् य् or वूँ + ह् व् or लूँ + ह् ल्).

Example :- किम् + ह्यः => कि म् + ह् य् अः => कि यूँ + ह् य् अः => कियूँ ह्यः. In absence of the present optional precept - किम् + ह्यः => कि म् + ह् य् अः (७७-मोऽनुस्वारः) => किं ह्यः (what about yesterday).

Accordingly - किम् + ह्लयति => कियूँ ह्लयति , किं ह्लयति (what makes it shake). किम् + ह्लादयति => कियूँ ह्लादयति. किं ह्लादयति (what makes it pleasure).

८३ - नपरे नः । ८ ।३ ।२७ । (napare naḥ).

नपरे हकारे परे मस्य नो वा स्यात्। किन् ह्नुते। किं ह्नुते।

नपरे हकारे परे = the ह् that followed by the न् if follows (म् + ह् न्), मस्य नो वा स्यात् = the म् ending in a *pada* is to be substituted by the न् optionally as न् + ह् न् (the substitution of *anusvāra* in place of the म् is restricted optionally).

The *'m'* ending in a *'pada'* is substituted by the *'n'* optionally, if the *'h'* follows being followed by the *'n'*.

The substitution of the न् in place of the म् ending in a *pada* may be executed by contravening the precept - ७७-मोऽनुस्वारः, if - (a) the ह्, as an initial letter of the next room follows the म् ending in a *pada*, (b) if another न् comes after the ह् (म् + ह् न् = न् ह् न्).

Example :- किम् + ह्नुते => कि म् + ह् न् उते (नपरे नः) => कि न् + ह् न् उते => किन् ह्नुते. In absence of the present optional precept - किम् + ह्नुते => कि म् + ह् न् उते (७७-मोऽनुस्वारः) => किं ह्नुते (what takes away).

८४ - डः सि धुट् । ८ ।३ ।२९ । (ḍaḥ si dhuṭ).

डात् परस्य सस्य धुड् वा स्यात्।

डात् परस्य सस्य = of the स्, that comes after the ड्, धुट्-वा स्यात् = धुट् is to be the optional आगम (Augment), (आदेशः शतृवत्, आगम मित्रवत्).

'Dhuṭ' is to be the optional *'āgama'* (augment) of the *'s'* if that comes after the *'ḍ'*.

In the precept - डः सि धुट्, the डः is the ablative (fifth) case termination of the ड्, the सि is the locative (seventh) case termination of the स् and the धुट् is

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the nominative (first) case termination. In this situation, the धुट् is to be the आगम (अवयव) or augment as it is in the nominative (first) case termination. Now the question arises, where the धुट् is to be fixed ? As the ङः is in the ablative (fifth) case termination, according to the precept - ७१-तस्मादित्युत्तरस्य, the execution of धुट् is to be operated in the next room i.e. with the स्. As regards to the सि, it is in the locative (seventh) case termination and according to the precept - १६-तस्मिन्निति निर्दिष्टे पूर्वस्य the execution of धुट् is to be operated in the preceding room i.e. with the ङ्. In this contravening situation, the ablative (fifth) case indicator ङ् (ङः) remains in force rather than the locative (seventh) case indicator स् (सि) and it is to be converted into genitive (sixth) case (सः) with reference to the maxim - उभयनिर्देशे पञ्चमीनिर्देशो बलीयान्.

Hence, the धुट् or ध् is to be the आगम or अवयव or augment in place of the स्, if that comes after the ङ्. The final indicatory ट् and उ of the धुट् are to be elided by applying the Rule १-हलन्त्यम् and २८-उपदेशेऽजनुनासिक इत् respectively. (A letter that designated as इत् is to be elided subsequently by applying the precept ३-तस्यलोपः). As for example :- षड् + सन्तः => ष ड् + स न्तः => in this situation the स् of the word सन्तः comes after the ङ् of the word षड् and fulfil the norms of the precept - ङः सि धुट्. Hence, the धुट् (ध्) is to be the optional augment in place of the स्. Now the question arises, in which direction of (either prior to or next to) the स् the augment धुट् (ध्) is to be fixed? Here the distinctive features of the following परिभाषा सूत्र evokes as -

८५ - आद्यन्तौ टकितौ । १ ।१ ।४६ । (ādyantau ṭakitau).

(आदि + अन्तौ + टक् (टश्च कश्च) + इतौ)।

टित्कितौ यस्योक्तौ तस्य क्रमादाद्यन्तावयवौ स्तः। षट्त्सन्तः। षट्सन्तः।

आद्यन्तौ (आदिश्च अन्तश्च इतिआद्यन्तौ) = the beginning (initial) and the ending (final). टकितौ (टश्च कश्च इति टकौ। टकौ इतौ ययोः तौ टकितौ) = of which the final ट् and क् are to be termed as इत् and लोप, टित्कितौ यस्य उक्तौ = (ट् + इत् = टित् and क् + इत् = कित्) of which the टित् or कित् (elision ट् or क्) is enunciated, तस्य क्रमाद्-आदि-अन्त-अवयवौ स्तः = that is to be the आदि (initial) and अन्त (final) अवयव (augment) respectively.

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Of whatsoever the *'ṭit'* and *'kit'* are enunciated, that is to be the initial and final *'āgama'* (augment) respectively. So to say, the enunciation of an *'āgama'* (augment) is to be distinguished by the indicator *'ṭit'* and *'kit'*.

For example :- the धुट् is an augment of what the final ट् is told for elision (इत् and subsequently लोप), so it is called as टित् (ट् + इत् = टित्) and liable to be prefixed as an initial augment. Accordingly, the कुक् or टुक् is an augment of what the final क् is told for elision, so it is called as कित् (क् + इत् = कित्) and liable to be affixed as an final augment.

Such as :- षड् + सन्तः => ष ड् + स् अन्तः => in this situation the स् of the word सन्तः comes after the ड् of the word षड् and fulfil the norms of the precept - ङः सि धुट्. Hence, the धुट् (ध्) is to be the augment of the स्. According to the precept आद्यन्तौ टकितौ, the final ट् of the धुट् is an इत् and hence called as टित् and liable to be fixed as an initial augment of the स् of the word सन्तः => ष ड् + स् अन्तः => ष ड् + धुट् स् अन्तः => ष ड् + धुट् स् अन्तः (१-हलन्त्यम्) => ष ड् + धु स् अन्तः (२८-उपदेशेऽजनुनासिक इत्) => ष ड् + ध् स् अन्तः => ष ड् + ध् स् अन्तः (६५-न पदान्ताट्टोरनाम्) => ष ड् + ध् स् अन्तः => ष ड् + ध् स् अन्तः (७४-खरि च) => ष ड् + त् स् अन्तः => ष ड् + त् स् अन्तः (७४-खरि च) => ष ट् + त् स् अन्तः => षट्सन्तः (being six). In absence of the optional precept - ङः सि धुट्, the conjunction is diverted as षड् + सन्तः => ष ड् + स् अन्तः (७४-खरि च) => ष ट् + स् अन्तः => षट्सन्तः (being six).

Other examples - लिड् + सु => लिट्त्सु , लिट्सु (among the sippers / eaters). षड् + सुखानि => षट्त्सुखानि , षट्सुखानि (six delights). तुराषाड् + संसरति => तुराषाट्त्संसरति , तुराषाट् संसरति (Lord *Indra* moves).

८६ - ङ्णोः कुक्टुक् शरि। ८।३।२८। (ṅaṇoḥ kukṭuk śari).

ङकारणकारयोः कुक्टुकावागमौ वा स्तः शरि।

ङकारणकारयोः = of the ङ् and ण् ending in a पद, कुक्-टुकौ आगमौ वा स्तः = कुक् and टुक् are to be the optional augments, शरि = if a letter of शर् प्रत्याहार viz. - श्, ष् & स् (sibilant) follows.

Of the *'ṅa'* & *'ṇa'* ending in a *'pada'*, the option of infliction is to be the *'kuk'* & *'ṭuk'* as an augment (*āgama*) respectively, if a letter of *'śar pratyāhāra'* follows.

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According to - २३- यथासंख्यमनुदेशः समानाम्, the कुक् as an augment (आगम) of the ङ् and the टुक् as an augment of the ण् are to be inflicted. As per the rule - आद्यन्तौ टकितौ, both the कुक् (क्) and टुक् (ट्) are called कित् (क् + इत् = कित्), and liable to be annexed as an अन्त अवयव (final augment) to the ङ् and ण् ending in a पद respectively. The final क् and उ of the क्उक् and ट्उक् are to be deleted by applying the Rule १-हलन्त्यम् and २८- उपदेशेऽजनुनासिक इत् स्यात् respectively.

Example :- प्राङ् + षष्ठः => प्रा ङ् + ष् अष्ठः => here the ङ् is ending in the पद (प्राङ्) and the ष् a letter of शर् प्रत्याहार follows the ङ्, Hence, the क् (कुक्) as a final augment is liable to be annexed with the ङ् as - प्रा ङ् क् + ष् अष्ठः. Accordingly, सुगण् + षष्ठः=> सुग ण् + ष् अष्ठः=> here the ण् is ending in the पद (सुगण्) and the ष् a letter of शर् प्रत्याहार follows the ण्. Hence, the ट् (टुक्) is liable to be annexed with the ण् as a final augment. Such as - सुग ण् ट् + ष् अष्ठः. In this situation of प्रा ङ् क् + ष् अष्ठः and सुग ण् ट् + ष् अष्ठः, next supplementary rule predicates -

(वा०) चयो द्वितीयाः शरि पौस्करसादेरिति वाच्यम्।

(vārtikam - cayo dvitīyāḥ śari Pauskarasāderiti vācyam).

(चयः द्वितीयाः शरि पौष्करस् आदेः इति वाच्यम्)।

प्राङ्ङ् षष्ठः। प्राङ्-क्षष्ठः। प्राङ्ष्षष्ठः। सुगण्ठ्षष्ठः। सुगण्ट्षष्ठः। सुगण्षष्ठः।

चयः = in place of a first letter of the class consonants (चय् प्रत्याहार viz. च्, ट्, त्, क् or प्), द्वितीयाः = the (homogeneous) second letter of the class consonants (ख्, फ्, छ्, ठ् or थ्) is to be substituted, शरि = if a letter of शर् प्रत्याहार (श्, ष् & स्) follows. पौष्करसादेः इति वाच्यम् = as expounded by the succession of *Pauṣkaras* (3100 B.C. prior to *Pāṇini*).

According to the predication of the succession of *Pauṣkaras*, in place of a letter of *'cay pratyāhāra'* ending in a *'pada'*, the second letter belongs to that class is to be the substitute, if a letter of *'śar pratyāhāra'* follows.

In the occurrence of प्रा ङ् क् + ष् अष्ठः and सुग ण् ट् + ष् अष्ठः the final क् and the ट् are pertaining to चय् प्रत्याहार and followed by the ष् of शर् प्रत्याहार. Hence, the ख् and the ठ् (the second letters of the concerned कवर्ग and टवर्ग), are to be inflicted (१७-स्थानेऽन्तरतमः) in place of the क् and the ट् respectively. Such

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as - प्रा ङ् क् + ष् अष्ठः => प्रा ङ् ख् + ष् अष्ठः => प्राङ् षष्ठः (sixth anterior). सुगण् ट् + ष् अष्ठः => सुगण् ठ् + ष् अष्ठः => सुगण्ठ् षष्ठः (sixth numerator).

In absence of the वार्तिक the euphony remains as - प्रा ङ् क् + ष् अष्ठः => प्राङ् षष्ठः or प्रा ङ् क् + ष् अष्ठः = प्राङ् क्षष्ठः. Accordingly, सुग ण् ट् + ष् अष्ठः => सुग ण् ट् + ष् अष्ठः => सुगण्ट्षष्ठ. In absence of the optional precept - ङणः कुक्टुक् शरि the euphony remains as - प्राङ् + षष्ठः => प्राङ्षष्ठः and सुगण् + षष्ठः=> सुगण्षष्ठः.

Other examples - प्राङ् + शूरः => प्राङ् शूरः, प्राङ् शूरः, प्राङ् शूरः (a past hero). उदङ् + सर्ता => उदङ् सर्ता, उदङ् सर्ता, उदङ् सर्ता (goes towards north). सुगण् + शेते => सुगण्ठ् शेते, सुगण्ट् शेते, सुगण् शेते (the numerator sleeps). सुगण् + सरति => सुगण्ठ् सरति, सुगण्ट् सरति, सुगण् सरति (the numerator moves).

८७ - नश्च । ८ ।३ ।३० । (naśca). (नः + च)।

नान्तात्परस्य सस्य धुड् वा स्यात्। सन्त्सः। सन्सः।

न-अन्तात् = (ablative case) from the न् ending in an inflected word, परस्य सस्य = of the following स्, धुड् वा स्यात् = धुट् is to be the optional आगम or augment.

'Dhuṭ' is to be the optional augment (*'āgama'*) of the *'s'*, when the *'s'* comes after the *'n'* ending in an inflected word.

The present precept - नश्च (नः च) is just following to ङः सि धुट् with an intensifying meaning of नः सि धुट् by the indicator च of नश्च. Here the नः is in the ablative (fifth) case termination, the सि is in the locative (seventh) case termination and the धुट् is in the nominative (first) case termination. In this contravening situation, the ablative (fifth) case indicator न् remains in force rather than the स् in the locative (seventh) case. So the स् is to be converted into genitive (sixth) case as सस्य (उभयनिर्देशे पञ्चमी निर्देशो बलीयान्). Hence, the धुट् (ध्) is to be the आगम (augment) with the स्, if that comes after the न्. As the धुट् is called टित्, that is liable to be annexed as an आदि अवयव (initial augment) of the स् as per the Rule - ८५-आद्यन्तौ टकितौ.

For example :- सन् + सः (नश्च) => स न् + स् अः (८५-आद्यन्तौ टकितौ) => स न् + धुट् स् अः (१-हलन्त्यम् & २८-उपदेशेऽजनुनासिक इत्) => स न् + ध् स् अः (७४-खरि च) => स न् + त् स् अः => सन्त्सः (he being). In absence of the optional precept - नश्च , the conjunction remains as - सन् + सः => सन्सः.

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Other examples - विद्वान् + सहते => विद्वान्त् सहते , विद्वान् सहते (the intelligent endures). आलस्यवान् + स्वपिति => आलस्यवान्त् स्वपिति , आलस्यवान् स्वपिति (the idle man sleeps). अप्रज्ञावान् + संशेते => अप्रज्ञावान्त् संशेते , अप्रज्ञावान् संशेते (the foolish man doubts).

८८ - शि तुक् । ८ ।३ ।३१ । (śi tuk).

पदान्तस्य नस्य शे परे तुग् वा स्यात्। सञ्छम्भुः। सञ्शम्भुः। सञ्शाम्भुः। सञ्शम्भुः।

पदान्तस्य नस्य = of the न् ending in an inflected word, शे परे = if the श् follows, तुग् वा स्यात् = the option of तुक् is to be the augment there.

Let there be the *'tuk'* as an optional augment (*āgama*) of the *'n'* ending in an inflected word, if the *'ś'* follows immediately.

For example :- सन् + शम्भुः => स न् + श् अम्भुः, in this situation the न् ends in the *pada* - सन्, the श् of the word शम्भुः follows the न् and fulfil the conditions of the precept - शि तुक्. Hence, the option of तुक् is to be the augment with the न्. As per the rule - ८५-आद्यन्तौ टकितौ, the तुक् is to be the final augment of the न्. Such as :- सन् त् (तुक्) + श् अम्भुः => स न् त् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स न् च् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स ञ् च् + श् अम्भुः (७६-शश्छोऽटि) => स ञ् च् + छ् अम्भुः (७३-झरो झरि सवर्णे) => स ञ् + छ् अम्भुः => सञ्छम्भुः.

In absence of the optional precept - ७३-झरो झरि सवर्णे, the conjunc- tion remains as - स न् त् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स न् च् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स ञ् च् + श् अम्भुः (७६-शश्छोऽटि) => स ञ् च् + छ् अम्भुः => सञ्छम्भुः.

In absence of the optional precept - ७६-शश्छोऽटि, the conjunction remains as - स न् त् + श् अम्भुः => स न् त् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स न् च् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) => स ञ् च् + श् अम्भुः => सञ्शाम्भुः.

In absence of the optional precept - शि तुक्, the conjunction remains as - स न् + श् अम्भुः (६२-स्तोः श्चुना श्चुः) = सञ्शम्भुः (being *śambhu*).

Other examples - विद्वान् + शोभते => विद्वाञ्छोभते , विद्वाञ्छोभते , विद्वाञ्च्शोभते, विद्वाञ् शोभते (the learned man is graceful). पुत्रान् + शासयति => पुत्राञ्छासयति , पुत्राञ्छासयति , पुत्राञ्शासयति , पुत्राञ् शासयति (he instructs / teaches to the sons).

८९ - ङमो ह्रस्वादचि ङमुण् नित्यम् । ८ ।३ ।३२ ।

(ṅamo hrasvādaci ṅamuṇ nityam).

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(ङमः + ह्रस्वात् +अचि + ङमुट् + नित्यम्)।

ह्रस्वात्परो यो ङम् तदन्तं यत् पदं तस्मात्परस्याऽचो नित्यं ङमुडागमः स्यात्।

प्रत्यङ्ङात्मा। सुगण्णीशः। सन्नच्युतः।

ह्रस्वात् परः यो ङम् तद् अन्तं यत् पदं = after a short vowel, a letter of ङम् प्रत्याहार (ङ्, ण् or न्) if ending in a *pada*, तस्मात् परस्य अचः = of the vowel in the next room that comes after a letter of ङम् प्रत्याहार, नित्यं ङमुट् आगमः स्यात् = the ङुट्, णुट् or नुट् (ङुट्, णुट् & नुट = ङमुट्) is to be the invariable augment.

The *'ṅuṭ'*, *'ṇuṭ'* or *'nuṭ'* are to be the invariable augment of the subsequent vowel, if a letter of *'ṅam pratyāhāra'* preceded by a short vowel is ending in a *'pada'*.

The ङमः (in the fifth case termination of the ङम् प्रत्याहार) consisting of the letters viz. - ङ्, ण् & न्, the अचि (in the seventh case termination of अच् प्रत्याहार) consisting of the vowels. According to the परिभाषा - उभयनिर्देशे पञ्चमी निर्देशो वलीयान् the अचि is to be converted into अचः (in the sixth case termination of अच् प्रत्याहार). So, ङमुट् (ङुट्, णुट् or नुट्) is to be the definite augment of the following vowel, when such vowel comes after the final letter either of the ङ्, ण् or न् respectively being followed by a short vowel (ह्रस्व + ङ्, ण् or न् ending in a *pada* + अच् = ह्रस्व + ङ्, ण् or न् + the आगम ङ्, ण् or न् + अच्).

For example :- प्रत्यङ् + आत्मा => प्रत्य् अ ङ् + आ त्मा, सुगण् + ईशः => सुग् अ ण् + ई शः and सन् + अच्युतः => स् अ न् + अ च्युतः. In the above instances, the final ङ्, ण् & न् of the words प्रत्यङ्, सुगण् & सन् are coming after the short - अ, उ & अ. There after the vowels - आ, ई & अ of the words आत्मा, ईशः & अच्युतः are following respectively. According to the norms of the present precept, the ङ्, ण् & न् are to be the invariable augments with the following vowels आ, ई & अ of the words आत्मा, ईशः & अच्युतः respectively. As the ङ्, ण् & न् are indicated by the टित् (ङमुट् - ङुट्, णुट् & नुट्), they are liable to be the prior augments of आ , ई & अ of the words आत्मा, ईशः & अच्युतः respectively as per the precept - ८५-आद्यन्तौ टकितौ. So, the conjunctions is to be made as - प्रत्यङ् + आत्मा => प्रत्य् अ ङ् + आ त्मा => प्रत्य् अ ङ् + ङ् आ त्मा => प्रत्यङ्ङात्मा (the Soul evidently exists). Accordingly, सुगण् + ईशः => सुग् अ ण् + ई शः => सुग् अ ण् + ण् ई शः => सुगण्णीशः (the Lord of excellent

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class). Also, सन् + अच्युतः => स् अ न् + अ च्युतः => स् अ न् + न् अ च्युतः => सन्नच्युतः (existing Achyuta).

The augments are directed when the ङ्, ण् or न् ending in a *pada* are preceded by a short vowel only. If preceded by a long, the augments - ङ्, ण् or न् are restricted as - भवान् + अत्र = भव्आ न् + अत्र = भवानत्र (Thou here).

The word नित्यम् although mentioned in the precept ङमो ह्रस्वादचि ङमुण् नित्यम्, that does not mean to compel an augment - ङमुट् (ङुट् , णुट् & नुट्), even if it fulfil the norms. As it is seen, in the aphorism - सुप्तिङन्तं पदम् (त् इ ङ् अ न्तं), the augment - ङ् is not employed as a definite augment like सुप्तिङ्ङन्तं पदम् in the *Aṣṭādhyāyī*.

Other examples - एकस्मिन् + अहनि => एकस्मिन्नहनि (in a certain day). जानन् + अपि => जानन्नपि (inspite of knowing). धावन् + अपतत् => धावन्नपतत् (while running he fell down). हसन् + आगच्छत् => हसन्नागच्छत् (he came with a smile).

९० - **समः सुटि । ८ ।३ ।५ ।** (samaḥ suṭi).

समो रुः स्यात् सुटि।

समः = in place of the word सम्, रुः स्यात् = the रु (उपदेशेऽजनुनासिक इत्) or र् is to be the substitute, सुटि = if the सुट् (स्) follows. (सुटि is the 7th. case termination of सुट् १-हलन्त्यम् & २७-उपदेशेऽजनुनासिक इत् or स्).

In place of the preposition *'sam'* the *'ru'* (*r*) is to be the substitute, if the *'suṭ' (s)* follows.

For example :- सम् + स्कर्ता => स म् + स् कर्ता - in place of the final म् of the word सम्, the र् is to be the substitute (२१-अलोऽन्त्यस्य), as follows the स् of the word स्कर्ता. Such as - स र् + स् कर्ता. It is a contradiction to the precept - ७७-मोऽनुस्वारः.

९१ - **अत्रानुनासिकः पूर्वस्य तु वा । ८ ।३ ।२ ।**
(atrānunāsikaḥ pūrvasya tu vā).

अत्र रु प्रकरणे रोः पूर्वस्यानुनासिको वा स्यात्।

अत्र रु प्रकरणे = in this affair or section when a nasal (म् or न्) is converted into रु (र्), (conversion or substitution of र् (रु प्रकरण) is found in two sections - (*i*) the म् & न् are converted into र् from the precept समः सुटि to "१००-कनाम्रेडिते च",

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(ii) the विसर्ग or स् is converted into र् in the precept - "१०५-स सजुषो रुः"), रोः पूर्वस्य = in place of the preceding letter of the र्, अनुनासिकः वा स्यात् = substitution of the nasal form (चन्द्रविन्दु) is to be the optional.

In this context when the nasal *'m'* or *'n'* is converted into *'ru' (r)*, the optional augment of the nasal form (*candravindu*) is inflicted with the preceding letter to the *'ru' (r)*.

For example :- of the conjunction - स्अ र् + स् कर्ता, in place of the preceding अ, the nasal form (चन्द्रविन्दु) is to be the optional augment as - स्अँ र् + स् कर्ता. As this is an optional rule, in absence of the nasal form (चन्द्रविन्दु), the augment is to be as follows -

९२ - अनुनासिकात्परोऽनुस्वारः ।८ ।३ ।४ ।
(anunāsikātparo'nusvāraḥ).

अनुनासिकं विहाय रोः पूर्वस्मात्परोऽनुस्वारागमः स्यात्।

अनुनासिकं विहाय = repudiating to the nasal form (चन्द्रविन्दु), रोः पूर्वस्मात् परः = after the prior letter to र्, अनुस्वार आगमः स्यात् = an *anusvāra* is to be the augment.

In stead of the nasal modification (*candravindu*), the *'anusvāra'* is to be the final augment with the preceding letter of the *'ru' (r)*.

As the rule - ९१-अत्रानुनासिकः पूर्वस्य तु वा is an optional one , in absence of the nasal form (चन्द्रविन्दु), the augment is to be the *Anusvāra* after the letter (अ) that precedes to the र्. Such as - स्अँ र् + स् कर्ता is to be modified as स्अं र् + स् कर्ता .

९३ - खरवसानयोः विसर्जनीयः । ८ ।३ ।१५ ।
(kharavasānayoḥ visarjanīyaḥ).

खरि अवसाने च पदान्तस्य रेफस्य विसर्गः स्यात्।

खरि = if a letter pertaining to खर् प्रत्याहार (ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष् & स्) follows, अवसाने च (वर्णानां अभावः अवसानम्) = also in a pause or absence of a letter (if any letters do not follow), पदान्तस्य रेफस्य = in place of the र् ending in an inflected word, विसर्गः स्यात् = the *visarga* (:) is to be the substitute there.

In place of the final *'r' (ru)* of an inflected word, let there be the substitute of the *'visarga' (:)*, if a letter of *'khar pratyāhāra'* or a pause (*avasāna*) follows.

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Such as - both in the places of स्अँ र् + स् कर्ता and स्अं र् + स् कर्ता the पदान्त - र् of the words सँर् and संर् is followed by the स् of खर् प्रत्याहार. Hence, the पदान्त - र् is to be substituted by the *visarga* (:) as - स्अँ : + स् कर्ता and स्अं : + स् कर्ता respectively. In this occurrence the *padānta visarga* (:) is substituted by the स् as per the precept - ९६-विसर्जनीयस्य सः and subsequently the application of स् in place of the *padānta visarga* (:) is to be contravened by the optional Rule - १०४-वा शरि. Hence, the following *vārtika* debars the contravention -

(वा०) संपुङ्कानां सो वक्तव्यः। (सम् + पुम् + कानां + सः + वक्तव्यः)।

सँस्स्कर्ता। संस्स्कर्ता।

(vārtikam - sampuṅkānāṁ so vaktavyaḥ).

सम्पुङ्कानां = (the final nasal) of the words सम्, पुम् & कान् (if the final nasal are converted into र् and subsequently to the *visarga*), सः वक्तव्यः = it is expounded to be substituted by the स्.

The final nasal of the words *'sam' 'pum'* or *'kān'*, if converted into *'r' (ru)*, these are substituted by the *'s'* (instead of the *'visarga'*).

So in the conjunction - स्अँ : + स् कर्ता and स्अं : + स् कर्ता, both the पदान्त - *visarga* (:) are the alterations of the म् of the word सम् and hence, the *visarga* is to be substituted by the स्. Such as - स्अँ स् + स् कर्ता and स्अं स् + स् कर्ता are to be changed as - सँस्स्कर्ता and संस्स्कर्ता (one who completes).

According to the भाष्यवचन - **समो वा लोपमेके।** (samo vā lopameke), out of the reduplicate of a स् in the conjunction - स्अँ स् + स् कर्ता and स्अं स् + स् कर्ता one may be deleted as - स्अँ + स् कर्ता and स्अं + स् कर्ता and the conjunction completes in सँस्कर्ता and संस्कर्ता.

Other examples - सम् + स्कारः => सँस्स्कारः , सँस्कारः। संस्स्कारः , संस्कारः। (perfection). सम् + स्कृतम् => सँस्स्कृतम् , सँस्कृतम्। संस्स्कृतम् , संस्कृतम्। (perfect / the Sanskrit language). सम् + स्करोति => सँस्स्करोति , सँस्करोति। संस्स्करोति, संस्करोति। (making ready).

९४ - **पुमः खय्यम्परे। ८।३।६।** (pumaḥ khayyampare).

(पुमः + खयि + अम् + परे)।

अम्परे खयि पुमो रुः स्यात्। पुँस्कोकिलः। पुंस्कोकिलः।

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अम् परे खयि = if follows a letter of खय् प्रत्याहार viz. - ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क् & प् (the 2nd. & 1st. letters of class of consonants) preceded by a letter of अम् प्रत्याहार (the vowels, the aspirate - ह्, the semi-vowels and the nasal), पुमः = in place of the पुम्, रुः स्यात् = the रु (र्) is to be the substitute.

In place of the *'pum'* the *'ru' (r)* is to be the substitute, if follows a letter of *'khay pratyāhāra'* preceded by a letter of *'am pratyāhāra'*.

For example :- पुम् + कोकिलः => पु म् + क् ओ किलः => in this occurrence, in place of the final म् (अलोऽन्त्यस्य) of the word पुम्, the र् is to be the substitute, as follows the क् of खय् प्रत्याहार preceded by the ओ of अम् प्रत्याहार (क्ओकिलः). To substitute the र् in place of the final म्, the following arrangements are to be observed - (i) the preceding *pada* must be the पुम्, (ii) the following word must be initiated by a letter of खय् प्रत्याहार and (iii) that letter of खय् प्रत्याहार must be followed by a letter of अम् प्रत्याहार.

So, in the conjunction completes in - पुम् + कोकिलः => पु म् + क् ओ किलः (पुमः खय्यम्परे) => पु र् + क् ओ किलः (९१-अत्र अनुनासिकः पूर्वस्य तु वा) or (९३-अनुनासिकात् परोऽनुस्वारः) => पुँ र् + क् ओ किलः or पुं र् + क् ओ किलः (९३-खरवसानयोः विसर्जनीयः) => पुँ : + क् ओ किलः or पुं : + क् ओ किलः (सम्पुङ्कानां सो व्यक्तव्यः) => पुँ स् + क् ओ किलः or पुं स् + क् ओ किलः => पुँस्कोकिलः or पुंस्कोकिलः (the male cuckoo).

In the occurrence of पुँ : + क् ओ किलः and पुं : + क् ओ किलः the forth coming precept - "९८-कुप्वोः ≍ क ≍ पौ च" may be applied by restricting the precept "खरवसानयोः विसर्जनीय"and the sublingual (जिह्वामूलीय) symbol is to befixed prior to the क् as ≍ क instead of *visarga* -> पुँ ≍ कोकिलः or पुं ≍ कोकिलः.

Other examples - पुम् + चरित्रम् => पुँश्चरित्रम् , पुंश्चरित्रम् (masculine behaviour). पुम् + चकोरः => पुँश्चकोरः , पुंश्चकोरः (a male partridge).

९५ - नश्छव्यप्रशान्। ८।३।७। (naśchavyapraśān). (नः + छवि + अप्रशान्)।

अम्परे छवि नान्तस्य पदस्य रुः स्यात्। न तु प्रशान् शब्दस्य।

अम् परे छवि = if a letter of छव् प्रत्याहार (छ्, ठ्, थ्, च्, ट् & त्) preceded by a letter of अम् प्रत्याहार (the vowels, the aspirate - ह्, the semi- vowels and the nasal) follows, न अन्तस्य पदस्य = in place of the *pada* that ending in न्, रुः स्यात् =

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the रु (र्) is to be the substitute, न तु प्रशान् शब्दस्य = excepting the न् of the word - प्रशान्.

Excepting the word - *'praśān'*, in place of the final *'n'* of a *'pada'* the *'ru' (r)* is to be the substitute, if a letter of *'chav pratyāhāra'* preceded by a letter of *'am pratyāhāra'* follows.

To substitute the र् in place of the final न्, the following arrange- ments are to be observed - (i) the preceding *pada* must be ending with न् excluding the word - प्रशान्, (ii) the following word must be initiated by a letter of छव् प्रत्याहार, (iii) a letter of अम् प्रत्याहार should follow the letter of छव् प्रत्याहार and (iv) the word must not be प्रशान्.

For example - चक्रिन् + त्रायस्व => चक्रि न् + त् र् आयस्व => in this situation, the preceding *pada* - चक्रिन् is other than the word - प्रशान् and ending in न्, the next word - त्रायस्व (त्र्आयस्व) is initiated by the letter - त् of छव् प्रत्याहार and followed by the र्, a letter of अम् प्रत्याहार. As it fulfil the norms of the present precept, the रु (र्) is to be the substitute in place of the final न् of the word चक्रिन् as - चक्रि र् + त् र् आयस्व (९१-अत्र अनुनासिकः पूर्वस्य तु वा) => चक्रिँ र् + त् र् आयस्व (९३-खरवसानयोः विसर्जनीयः) => चक्रिँः + त् र् आयस्व.

In absence of the optional precept - अत्र अनुनासिकः पूर्वस्य तु वा, the conjunction becomes as - चक्रि र् + त् र् आयस्व (९२-अनुनासिकात् परोऽनुस्वारः) => चक्रिं र् + त् र् आयस्व (९३-खरवसानयोः विसर्जनीयः) => चक्रिं : + त् र् आयस्व. In this situation the next Rule comes in force as -

९६ - विसर्जनीयस्य सः । ८ ।३ ।३४ । (visarjanīyasya saḥ).

खरि विसर्जनीयस्य सः स्यात्। चक्रिँस्त्रायस्व। चक्रिंस्त्रायस्व।

अप्रशान् किम् - प्रशान् तनोति। पदान्तस्येति किम् - हन्ति।

खरि = if a letter of खर् प्रत्याहार (ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष् & स्) follows, विसर्जनीयस्य सः स्यात् = in place of the *visarga*, the स् is to be the substitute.

In place of the *'visarga'* the *'s'* is substituted, if a letter pertaining to *'khar pratyāhāra'* follows.

In the situation of चक्रिँः + त् र् आयस्व and चक्रिंः + त् र् आयस्व, the त्, a letter

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of खर् प्रत्याहार, follows the *visarga*. Hence, in place of the *visarga* the स् is to be the substitute. Such as - चक्रिंः + त् र् आयस्व and चक्रिंः + त् र् आयस्व => चक्रिँ स् + त् र् आयस्व and चक्रिं स् + त् र् आयस्व => चक्रिंस्त्रायस्व and चक्रिंस्त्रायस्व (Oh discuss armed ! preserve).

In case of प्रशान् + तनोति => प्रशा न् + त् अनोति => the substitution of र् in place of the न् of the word प्रशान् is restricted although the word - तनोति initiated by the त् (a letter of छव् प्रत्याहार) followed by the अ (a letter of अम् प्रत्याहार) follows. So, the conjunction is to be remain unchanged as प्रशान् तनोति (the quiet man spreads).

In case of an *apadānta* हन् + ति, the substitution of र् in place of the न् is restricted although it fulfil the norms of - नश्छव्यप्रशान् and the conjunction remains unchanged as - हन्ति (he kills).

Other examples - भास्वान् + चरति => भास्वाँश्चरति , भास्वांश्चरति (the Sun moves). राजन् + छिनति => राजँश्छिनति , राजंश्छिनति (the king cuts). कस्मिन् + चित् => कस्मिँश्चित् , कस्मिंश्चित् (in a certain). बुद्धिमान् + छात्रः => बुद्धिमाँश्छात्रः , बुद्धिमांश्छात्रः (intelligent student). चञ्चुमान् + टिट्टिभः => चञ्चुमाँष्टिट्टिभः , चञ्चुमांष्टिट्टिभः (the bird with a beak).

९७ - नॄन् पे । ८ ।३ ।१० । (nṝn pe).

नॄनित्यस्य रुः स्याद्वा पकारे परे ।

नॄन् इति अस्य रुः स्याद् वा = in place of नॄन् (अलोऽन्त्यस्य) the र् is to be the optional substitute, पकारे परे = if the प् follows.

In place of the *'nṝn'* the *'ru' (r)* is to be the optional substitute, if the *'p'* follows.

For example :- नॄन् + पाहि => नृ न् + प् आहि, in this situation, the substitution of र् in place of the final न् of the word नॄन् (२१-अलोऽन्त्यस्य) is to be applied as the प् of the word पाहि follows. Such as - नॄर् + प् आहि (९१-अत्र अनुनासिकः पूर्वस्य तु वा) => नॄँ र् + प् आहि (९३-खरवसानयोः विसर्जनीयः) => नॄँः + प् आहि => नॄँः + पाहि. In absence of the optional precept - अत्र अनुनासिकः पूर्वस्य तु वा, the conjunction is to be as follows - नॄर् + प् आहि (अनुनासिकात् परोऽनुस्वारः) => नॄं र् + प् आहि (९३-खरवसानयोः विसर्जनीयः) => नॄंः + प् आहि => नॄंः + पाहि.

In this situation the next rule comes in force -

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९८ - कुप्वोः ≍ क ≍ पौ च। ८।३।३७। (kupvoḥ ≍ ka ≍ pau ca).

कवर्गे पवर्गे च परे विसर्गस्य ≍ क ≍ पौ स्तः। चाद्विसर्गः। नॄँ ≍ पाहि। नॄँः पाहि। नृं ≍ पाहि। नृंः पाहि। नृन्पाहि।

कवर्गे पवर्गे च परे = if a letter either of the कवर्ग (क् ख्) or पवर्ग (प् फ्) follows, विसर्गस्य ≍ क ≍ पौ स्तः = in place of the *visarga* (:) the symbols of जिह्वामूलीय and the उपध्मानीय are to be substituted prior to क् & प् respectively as ≍ क् ≍ प्, चाद्विसर्गः = on the other hand , the *visarga* (:) remains unaltered.

The symbols - *'jihvāmūlīya'* and *'upadhmānīya'* are to be the optional substitute (prior to *'k'* & *'p'* as *'≍ k' & '≍ p'*) in place of the *'visarga'*, if a letter of *'kavarga'* and *'pavarga'* follows respectively.

For example :- In the situation of **नॄँः** + पाहि and **नृंः** + पाहि, the symbol of the उपध्मानीय is to be substituted prior to प् as it follows the *visarga* (:). Such as - **नॄँ≍पाहि** and **नृं≍पाहि**. On the other hand (चाद्विसर्गः), the *visarga* (:) remains unaltered as - **नॄँः पाहि** and **नृंः पाहि**. In absence of the optional precept - नृन् पे, the conjunction is to be remain unchanged as - **नृन्पाहि** (preserve Thou **men**).

In place of the *visarga* (:) the symbol of जिह्वामूलीय is to be substituted prior to क् (see the precept - ९४-पुमः खय्यम्परे).

As it is told in the भाष्य as कवर्गे पवर्गे च परे, it is to be assumed that, prior to क् ख् & प् फ् (pertaining to खर् प्रत्याहार, not to the total कवर्ग & पवर्ग), the symbols of जिह्वामूलीय and the उपध्मानीय are to be substituted respectively as - ≍ क् ≍ ख् & ≍ प् ≍ फ्.

९९ - तस्य परमाम्रेडितम्। ८।१।२। (tasya paramāmreḍitam).

(तस्य परं + आम्रेडितम्)।

द्विरुक्तस्य परं रुपमाम्रेडितं स्यात्।

द्विरुक्तस्य = of the word which is uttered twice, परं रुपं आम्रेडितं स्यात् = the succeeding one is to be called as Reduplication or आम्रेडितम्.

Of the word which is uttered twice, the subsequent one is to be called as 'Reduplication' or *'āmreḍita'*.

For example :- In the repeated utterance of the word - कान् कान्, the following one is to be termed as Reduplication or आम्रेडितम्.

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१०० - कानाम्रेडिते च। ८।३।१२। (kānāmreḍite ca). (कान् + आम्रेडिते च)।

कान्नकारस्य रुः स्यादाम्रेडिते परे। काँस्कान्। कांस्कान्।

कान् नकारस्य = in place of the final न् of the word कान्, रुः स्यात् = the substitution is to be the रु (र्), आम्रेडिते परे = if the reduplication follows.

In place of the final *'n'* of the word *'kān'* the substitution is to be the *'ru' (r)*, if the reduplication or *'āmreḍita'* follows.

For example :- कान् + कान्, in this situation, in place of the final न् of the word कान्, the र् is to be substituted, as the आम्रेडित (कान्) following immediately. Such as - कान् + कान् => का र् + कान् (९१-अत्र अनुनासिकः पूर्वस्य तु वा) => काँ र् + कान् (९३-खरवसानयोः विसर्जनीयः) => काँ : + कान् (सम्पुङ्कानां सो व्यक्तव्यः) => काँ स् + कान् => काँस्कान्. In absence of the optional precept - अत्र अनुनासिकः पूर्वस्य तु वा the conjunction takes place as - कान् + कान् => का र् + कान् (९२- अनुनासिकात् परोऽनुस्वारः) => कां र् + कान् (९३-खरवसानयोः विसर्जनीयः) => कां : + कान् (सम्पुङ्कानां सो व्यक्तव्यः) => कां स् + कान् => कांस्कान् (which of them).

१०१ - छे च। ६।१।७३। (che ca).

ह्रस्वस्य छे परे तुगागमः स्यात्। शिवच्छाया।

ह्रस्वस्य = of the short vowel ending in a word, छे परे = if the छ् as an initial letter of next word follows, तुक् आगमः स्यात् = तुक् is to be the augment.

'Tuk' (t) is to be the augment of the short vowel ending in a word, if the *'ch'* as an initial letter in the next room follows.

For example :- शिव + छाया => शिव् अ + छ् आया => as regards to this conjunction, the short vowel - अ ending in the word - शिव, and the छ् as an initial letter of next word - छाया follows immediately. Hence तुक् (त्) is to be the augment of the short vowel - अ. As तुक् is indicated by the कित् (क् इत्), it is to be the final augment of the short - अ according to the Rule - "८५-आद्यन्तौ टकितौ". Such as - शिव् अ + त् + छ् आया => शिव त् + छ् आया (६७-झलां जशोऽन्ते) => शिव द् + छ् आया (६२-स्तोः श्चुना श्चुः) => शिव ज् + छ् आया (७४-खरि च) => शिव च् + छ् आया => शिवच्छाया (the shadow of *śiva*).

Other examples - वृक्ष + छाया => वृक्षच्छाया (the shade of a tree). सु + छात्रः => सुच्छात्रः (a good scholar). अभ्र + छाया => अभ्रच्छाया (the shade of the cloud).

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१०२ - पदान्ताद्वा । ६ ।१ ।७६ । (padāntādvā). (पदान्ताद् + वा)।

दीर्घात्पदान्ताच्छे परे तुग् वा स्यात्। लक्ष्मीच्छाया। लक्ष्मीछाया।

दीर्घात् पदान्तात् = from the long vowel that ends in a word, छे परे = if the छ् as an initial letter in the next room follows, तुग् वा स्यात् = तुक् is to be the optional augment.

'Tuk' (t) is to be the optional augment of the long ending in a word, if the *'ch'* follows.

For example :- लक्ष्मी + छाया => लक्ष्म् ई + छ् आया => as regards to this conjunction, the long vowel - ई ending in the word- लक्ष्मी, and the छ् as an initial letter of the next word - छाया follows immediately, hence तुक् is to be the optional augment of the long vowel - ई. As तुक् is called कित् (क् इत्), it is to be the अन्त अवयव of the long - ई according to the Rule - "८५-आद्यन्तौ टकितौ". Such as - लक्ष्म् ई + त् + छ् आया (६७-झलां जशोऽन्ते) => लक्ष्म् ई + द् + छ् आया (६२-स्तोः श्चुना श्चुः) => लक्ष्मी ज् + छ् आया (७४-खरि च) => लक्ष्मी च् + छ् आया => लक्ष्मीच्छाया (the shadow of *Lakṣmī*).

In absence of this present optional precept, तुक् is not to be the optional augment of the long vowel - ई and the conjunction remains as - लक्ष्मी + छाया => लक्ष्मीछाया.

- इति हल्सन्धिः -

- Notes on the conjunctions -

The coalition of two or more consonants or consonants with the vowels is called conjunction. Such as -

1 - The Conjunction of Dentals with the Palatal. (६२-स्तोः श्चुना श्चुः).

In the conjunction of dentals - (स्, त्, थ्, द्, ध् & न्) with the palatal - (श्, च्, छ्, ज्, झ् & ञ्), the dentals are to be converted into palatal in order of enumeration. As - रामस् + शेते = रामश्शेते . रामश्चिनोति . सञ्चित् . शार्ङ्गिञ्जयः &c.

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But the conjunction of the palatal - श् with the dentals तवर्ग (त्, थ्, द्, ध् & न्) is restricted. As - विश्नः . प्रश्नः. (६३-शात्).

2 - The Conjunction of Dentals with the Cerebral. (६४- ष्टुना ष्टुः).

In the conjunction of dentals - (स्, त्, थ्, द्, ध् & न्) with the cerebral (ष्, ट्, ठ्, ड्, ढ् & ण्), the dentals are to be converted into cerebral according to the numeration . As - रामस् + षष्ठः = रामष्षष्टः. रामष्टीकते. पेष्टा. तट्टीका . चक्रिण्ढौकसे (६४- ष्टुना ष्टुः).

(a) - The conjunction of *padānta* cerebral - टवर्ग (ट्, ठ्, ड्, ढ् & ण्) with the dentals (स्, त्, थ्, द्, ध् & न्) is restricted excepting the word नाम्, नवति & नगरी. As - षट् + सन्तः = षट्सन्तः. (६५-नपदान्ताट्टोरनाम्) .

In case of नाम्, नवति & नगरी, the conjunction of *padānta* cerebral with the dental - न् is not restricted. As - षट् + नाम् = षण्णाम्, षण्णवतिः, षण्णगर्यः (अनाम्नवतिनगरीणामिति वाच्यम्).

(b) - The conjunction of the dentals तवर्ग (त्, थ्, द्, ध् & न्) with the cerebral - ष् is restricted. As - सन् षष्ठः (६६-तोः षि) .

3 - The *padānta* झल् changes into जश् (६७ - झलां जशोऽन्ते).

The final letter pertaining to झल् प्रत्याहार of an inflected word is to be substituted by a letter of जश् प्रत्याहार (if any of the letter excluding the खर् प्रत्याहार follows). Such as - वाक् + ईशः = वागीशः.

(a) - The final letter pertaining to झल् प्रत्याहार of an inflected word is to be substituted by a letter of चर् प्रत्याहार, if a letter of खर् प्रत्याहार follows. Such as - तज् + शिवः = तच्शिवः (खरि च).

4 - Conversion of *padānta* यर् into Nasality.

The final letter of यर् प्रत्याहार (excepting the र्, श्, ष् & स्) of an inflected word, is to be optionally substituted by a nasal, if any of the nasal (ञमङणनम्) follows Such as - एतन्मुरारिः. एतद् मुरारिः (६८-यरोऽनुनासि- केऽनुनासिको वा).

(a) - The substitution of a nasal in place of of a final यर् प्रत्याहार of an inflected word is mandatory, if an affix initiated by a nasal follows. Such as - चिन्मयम् . तन्मात्रम् (वार्तिक - प्रत्यये भषायां नित्यम्).

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5 - Conversion of Dentals into subsequent homogeneous (परसवर्ण).

The substitution of a subsequent homogeneous (परसवर्ण) ल् in place of the final तवर्ग (त्, थ्, द्, ध् & न्) of an inflected word is to be inflicted, if a word initiated by the ल् follows. Such as - तद् + लयः = तल्लयः. विद्वान् + लिखति = विद्वाल्ँलिखति , विद्वाल्लिँखति (६९-तोर्लि).

6 - Conversion of subsequent Dental स् into prior homogeneous.

In the Conjunction of the preposition - उद् with the verbal roots - स्था & स्तम्भ्, the पूर्व सवर्ण - थ् is to be the substitute in place of the initial स् of the स्था & स्तम्भ्. Such as - उद् + स्थानम् = उ द् + स् थानम् = उ द् + थ् थानम् & उ द् + स् तम्भनम् = उ द् + थ् तम्भनम् (७०-उदः स्थास्तम्भोः पूर्वस्य, ७१-तस्मादित्युत्तरस्य & ७२-आदेः परस्य). In the occurrence of उ द् + थ् थानम् & उ द् + थ् तम्भनम् the - थ् is liable for elision (७३ -झरो झरि सवर्णे) optionally and the द् is to be substituted by the त् (७४ -खरि च). उत्थानम्. उत्थ्थानम्. उत्तम्भनम्. उत्थ्तम्भनम्.

7- Conversion of झल् प्रत्याहार ending in a *Pada*.

(a) - जश् प्रत्याहार is to be the substitute of झल् प्रत्याहार if the झश् प्रत्याहार follows. Such as - सु ध् ध् य् + उपास्यः = सु द् ध् य् + उपास्यः (१९-झलां जश् झशि).

(b) - चर् प्रत्याहार is to be the substitute in place of झल् प्रत्याहार if the खर् प्रत्याहार follows. Such as - उद् + थानम् = उत् + थानम् = उत्थानम् (७४-खरि च) .

(c) - चर् प्रत्याहार is to be the optional substitute in place of झल् प्रत्याहार if a gap or अवसान is there (if any letters do not follow). Such as - रामात् . रामाद् (वाऽवसाने) .

8 - Conversion of the ह् & श् following to the *Padanta* झय् प्रत्याहार.

(a) - After a letter of झय् प्रत्याहार ending in a *pada*, in place of the initial ह, a fourth letter of the same class (झ, भ, घ, ढ् & ध्) is optionally substituted. Such as - वाग्घरिः . वाग्हरिः (७५-झयो होऽन्यतरस्याम्).

(b) - In place of the श् that follows a letter of झय् प्रत्याहार ending in a *pada*, the छ् is to be the optional substitute (of the initial श्) if that is followed by a letter of अट् प्रत्याहार. Such as - तच्छिवः . तच्शिवः (७६-शश्छोऽटि).

(c) - The छ् is to be the optional substitute in place of the initial श्

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followed by a letter of अम् प्रत्याहार, if the श् follows a letter of झय् प्रत्याहार ending in a *pada*. Such as - तच्छ्लोकेन . तच्श्लोकेन (वार्तिक - छत्वममिति वाच्यम्).

9 - The Conjunctions of *Anusvāra*.

(a) - In place of the *Padānta* म्, the अनुस्वार is to be the substitute, if a consonant follows. Such as - हरिम् + वन्दे = हरिं वन्दे (७७-मोऽनुस्वारः).

(b) - In place of the *apadānta* म् & न्, the अनुस्वार is to be the substitute, if a letter of झल् प्रत्याहार follows. Such as - यशांसि . आक्रंस्यते (७८-नश्चापदान्तस्य झलि).

(c) - In place of the *apadānta* अनुस्वार, the subsequent homogeneous (परसवर्ण) is to be the substitute, if a letter of यय् प्रत्याहार follows. Such as - शान्तः (७९-अनुस्वारस्य ययि परसवर्णः).

(d) - In place of the *padānta* अनुस्वार, the subsequent homogeneous (परसवर्ण) is to be optionally substituted, if a letter of यय् प्रत्याहार follows. Such as - त्वङ्करोषि . त्वं करोषि (८०-वा पदान्तस्य).

(e) - In place of the *padānta* म्, the substitution of an अनुस्वार is to be restricted, if the राज् धातु inflicted by the affix क्विप् (राट्) follows. Such as - सम् + राट् = सम्राट् (८१-मो राजि समः क्वौ).

(f) - In place of the *padānta* म्, the substitution of an अनुस्वार is to be restricted

optionally, if the मपरक - ह् follows. Such as - किम्ह्वलयति . किंह्वलयति (८२-हे मपरे वा).

(g) - In place of the *padānta* म्, the substitution of an अनुनासिक यँ, वँ or लँ is to be inflicted optionally, if the यपरक, वपरक or लपरक - ह् follows respectively. Such as - कियँह्यः , किं ह्यः . किवँह्वलयति , किं ह्वलयति . किलँह्लादयति , किं ह्लादयति (वार्तिक - यवल परे यवला वा).

(h) - In place of the *padānta* म्, the substitution of the न् is to be optionally inflicted if the नपरक-ह् follows. Such as किन्ह्वते, किं ह्वते (८३-नपरे नः).

10 - The Conjunctions of the Augments - टित् & कित् (आगमसन्धि).

As per the rule - ८५-आद्यन्तौ टकितौ -

(a) - the टित् (धुट्), may be the initial augment of the स् if the स् follows the word ending in ड्. Such as - षड्त्सन्तः . षट्सन्तः (८४- डः सि धुट्).

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(b) - the टित् (धुट्), may be the initial augment of the स्, if the स् follows the word ending in न्. Such as - सन्त्सः . सन्सः (८७- नश्च).

(c) - the टित् as ङुट् (ङ्) is to be the initial augment of the vowel, if that follows the word ending in ङ्, if that ङ् comes after a short vowel. Such as - प्रत्यङ्ङात्मा (८९-ङमः ह्रस्वादचि ङमुण्नित्यम्).

(d) - the टित् as णुट् (ण्) is to be the initial augment of the vowel, if such vowel follows the word ending in ण् - that comes after a short vowel. Such as - सुगण्णीशः (८९-ङमः ह्रस्वादचि ङमुण्नित्यम्).

(e) - the टित् as नुट् (न्) is to be the initial augment of the vowel, if such vowel follows the word ending in न् - that come after a short vowel. Such as - सन्नच्युतः (८९-ङमः ह्रस्वादचि ङमुण्नित्यम्).

(f) - the कित् as कुक् (क्), is optionally to be the final augment of the ङ्, if the शर् प्रत्याहार follows the word ending in ङ्. Such as - प्राङ्क्षष्ठः , प्राङ्षष्ठः (८६-ङणः कुक् टुक् शरि).

If शर् प्रत्याहार follows, the *padānta* चय् प्रत्याहार is to be substituted by a second letter of the concerned class consonant. Such as - प्राङ्ग षष्ठः. (वार्तिक - चयो द्वितीया पौष्करसादेः वाच्यम्).

(g) - the कित् as टुक् (ट्), is optionally to be the final augment of the ण्, if the शर् प्रत्याहार follows the word ending in ण्. Such as - सुगण्ट् षष्ठः. सुगण्षष्ठः (८६-ङणः कुक् टुक् शरि).

If शर् प्रत्याहार follows, the *padānta* चय् प्रत्याहार is to be substituted by a second letter of the concerned class consonant. Such as - सुगण्ठ् षष्ठः . (वार्तिक - चयो द्वितीया पौष्करसादेः वाच्यम्).

(h) - the कित् as तुक् (त्), is optionally to be the final augment of the न्, if the श् follows the word that ends with न्. Such as - सञ्छम्भुः . सञ्शाम्भुः. सञ्छम्भुः . सञ्शम्भुः (८७-शि तुक्).

(i) - If the छ् follows, the कित् (तुक्) is to be the final augment of the short vowel ending in a word. Such as - शिवच्छाया (१०१- छेच).

(j) - the कित् as तुक् (त्), is optionally to be the final augment of the long vowel, if the छ् follows the word ending in a long vowel. Such as - लक्ष्मीच्छाया . लक्ष्मीछाया (१०२-पदान्ताद्वा).

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11 - Conversion of म् & न् into रु or र् (रु प्रकरणसन्धिः).

(a) - If the सुट् (स्) follows, the final म् of the preposition - सम् is to be substituted by the रु (र्). Such as - सम् + स्कर्ता = सर् + स्कर्ता (९०-समः सुटि).

(i) Whenever the final म् is substituted by the र्, the nasal symbol - चन्द्रविन्दु is to be optionally fixed to the prior letter. Such as - सँर् + स्कर्ता (९१-अत्र अनुनासिक पूर्वस्य तु वा).

(ii) Whenever the final म् is substituted by the र्, without the option of fixing the nasal symbol - चन्द्रविन्दु, the अनुस्वार is to be fixed with the prior letter. Such as - संर् + स्कर्ता (९२- अनुनासिकात्परोऽनुस्वारः).

(iii) If खर् प्रत्याहार or an अवसान follows, the final र् is to be substituted by the विसर्ग (:). Such as - सँः + स्कर्ता & संः + स्कर्ता (९३-खरवसानयोः विसर्जनीयः).

(iv) In case of the word सम्, पुम् & कान्, instead of *visarga*, the final र् is to be substituted by the स्. Such as - सँस् + स्कर्ता & संस् + स्कर्ता= सँस्स्कर्ता & संस्स्कर्ता (वार्तिक - सम्पुङ्कानां सो वक्तव्यः).

(v) In case of सँ स् + स् कर्ता & सं स् + स् कर्ता, according to भाष्य वचन, the prior स् may be elided as - सँ + स् कर्ता = सँस्कर्ता & सं + स् कर्ता = संस्कर्ता. (समो वा लोपमेके).

(b) - If the अम्परक खय् प्रत्याहार follows, the final म् of the word पुम् is to be substituted by the रु (र्). Such as - पुम् + कोकिलः = पुर् + कोकिलः (९४-पुमः खय्यम्परे).

(i) Whenever the final म् is substituted by the र्, the nasal symbol - चन्द्रविन्दु is to be optionally fixed with the prior letter. Such as - पुँर् + कोकिलः (९१-अत्र अनुनासिक पूर्वस्य तु वा).

(ii) Whenever the final म् is substituted by the र्, without the option of fixing the चन्द्रविन्दु, the अनुस्वार is to be fixed with the prior letter. Such as - पुंर् + कोकिलः (९२-अनुनासिकात्परोऽनुस्वारः).

(iii) If the खर् प्रत्याहार or an अवसान follows, the final र् is to be substituted by the विसर्ग (:). Such as - पुँः + कोकिलः & पुंः + कोकिलः (९३ - खरवसानयोः विसर्जनीयः).

(iv) In case of the word सम्, पुम् & कान्, instead of the *visarga*, the final र् is to be substituted by the स्. Such as - पुँस् + कोकिलः & पुंस् + कोकिलः = पुँस्कोकिलः, पुंस्कोकिलः (सम्पुङ्कानां सो वक्तव्यः).

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(According to the Rule - "९८- कुप्वोः ≍ क ≍ पौ च", if the क् & ख् follow, the final *visarga* may be substituted by the symbol - जीह्वामूलीय. Such as - पुँ ≍ कोकिलः & पुं ≍ कोकिलः).

(c) - If the reduplication (आम्रेडित) of कान् follows, the final न् of the word कान् is to be substituted by the रु (र्). Such as - कान् + कान् = कार् + कान् (१००-कानाम्रेडिते).

(i) Whenever the final न् is substituted by the र्, the nasal symbol - चन्द्रविन्दु is to be optionally fixed to the prior letter. Such as - काँर् + कान् (९१-अत्र अनुनासिक पूर्वस्य तु वा).

(ii) Whenever the final न् is substituted by the र्, without the option of fixing the nasal symbol - चन्द्रविन्दु, the अनुस्वार is to be fixed to the prior letter. Such as - कांर् + कान् (९२-अनुनासिकात्परोऽनुस्वारः).

(iii) If खर् प्रत्याहार or an अवसान follows, the final र् is to be substituted by the विसर्ग (:). Such as - काँः + कान् & कांः + कान् (९३ -खरवसानयोः विसर्जनीयः). (iv) In case of the word सम्, पुम् & कान्, instead of the *visarga*, the final र् is to be substituted by the स्. Such as - काँस् + कान् = काँस्कान् & कांस् + कान् = कांस्कान् (वार्तिक - सम्पुङ्कानां सो वक्तव्यः).

(d) - If the अम्परक छव् प्रत्याहार follows, the पदान्त - न् is to be substituted by the रु (र्), excepting the word प्रशान्. Such as - चक्रिन् + त्रायस्व = चक्रिर् + त्रायस्व (९५-नश्छव्यप्रशान्).

(i) Whenever the final न् is substituted by the र्, the nasal symbol - चन्द्रविन्दु is to be optionally fixed to the prior letter. Such as - चक्रिँर् + त्रायस्व (९१ -अत्र अनुनासिक पूर्वस्य तु वा).

(ii) Whenever the final न् is substituted by the र्, without the option of fixing the nasal symbol - चन्द्रविन्दु, the अनुस्वार is to be fixed to the prior letter. Such as - चक्रिंर् + त्रायस्व (९२- अनुनासिकात्परोऽनुस्वारः).

(iii) If खर् प्रत्याहार or an अवसान follows, the final र् is to be substituted by the विसर्ग (:). Such as - चक्रिँः + त्रायस्व & चक्रिंः + त्रायस्व (९३-खरवसानयोः विसर्जनीयः).

(iv) If खर् प्रत्याहार follows, the final विसर्ग (:) is to be substituted by the स्. Such as - चक्रिँस् + त्रायस्व & चक्रिंस् + त्रायस्व = चक्रिँस्त्रायस्व & चक्रिंस्त्रायस्व (९६-विसर्जनीयस्य सः).

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(v) - Even if the अम्परक छव् प्रत्याहार follows, the पदान्त - न् of the word प्रशान्, is not to be substituted by रु (र्) and remains unchanged as - प्रशान् तनोति (९५-नश्छव्यप्रशान्).

(e) - If the प् follows, the न् of the word **नृन्** is to be optionally substituted by the रु (र्). Such as - **नृन्** + पाहि = **नॄ** + पाहि (९७- **नृन्** पे).

(i) Whenever the final न् is substituted by the र्, the चन्द्रविन्दु is to be optionally fixed to the prior letter. Such as - **नॅूर्** + पाहि. (९१-अत्र अनुनासिकपूर्वस्य तु वा).

(ii) Whenever the final न् is substituted by the र्, except the option of fixing the चन्द्रविन्दु, the अनुस्वार is fixed to the prior letter. Such as - **नूंर्** + पाहि (९२-अनुनासिकात्परोऽनुस्वारः).

(iii) If खर् प्रत्याहार or an अवसान follows, the final र् is to be substituted by the विसर्ग. Such as - **नॅूः** + पाहि & **नूंः** + पाहि (९३-खरवसानयोः विसर्जनीयः).

(iv) If कवर्ग & पवर्ग (क्, ख् & प् , फ्) follows, the final विसर्ग (:) is to be optionally substituted by the symbols of जीह्वामूलीय & उपध्मानीय respectively. Such as - **नॅूँ** ≍ पाहि & **नूंं** ≍ पाहि. **नॅूः** पाहि & **नूंः** पाहि. **नृन्**पाहि (९८-कुप्वोः ≍ क ≍ पौ च).

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अथ विसर्गसन्धिप्रकरणम्।

(Atha visargasandhiprakaraṇam).

(The Changes of the Visarga).

१०३ - विसर्जनीयस्य सः। ८।३।३४। (visarjanīyasya saḥ).

खरि विसर्जनीयस्य सः स्यात्। विष्णुस्त्राता।

खरि = if a letter pertaining to खर् प्रत्याहार viz. ख्, फ्, छ्, ठ्, थ्, च्, ट्, त्, क्, प्, श्, ष् & स् (the 2nd. & 1st. letters of the five class of consonants and the sibilant - श्, ष् & स्) follows, विसर्जनीयस्य सः स्यात् = in place of the *visarga*, the स् is to be the substitute.

In place of the *'visarga'* (:) the *'s'* is to be the substitute, if a letter pertaining to *'khar pratyāhāra'* follows.

In the situation of विष्णुः + त्राता, after the *visarga* of the inflected word विष्णुः, the त् of the word त्राता (a letter of खर् प्रत्याहार) follows. Hence, in place of the *visarga*, the स् is to be the substitute. Such as - विष्णुः + त्राता => विष्णु : + त् र् आता => विष्णु स् + त् र् आता => विष्णुस्त्राता (*Viṣṇu* the preserver).

Other examples - छात्रः + तिष्ठति => छात्रस्तिष्ठति (the student stands). गौः + चरति => गौश्चरति (the cow is feeding). रामः + शेते => रामश्शेते (*Rāma* sleeps). रामः + चिनोति => रामश्चिनोति (*Rāma* collects).

१०४ - वा शरि। ८।३।३६। (vā śari).

शरि विसर्गस्य विसर्गो वा स्यात्। हरिः शेते। हरिश्शेते।

शरि = if a letter of शर् प्रत्याहार (श्, स् & ष्) follows, विसर्गस्य विसर्गः वा स्यात् = the *visarga* is to be remain unchanged optionally.

The *'visarga'* (:) remains unchanged optionally, if a letter of *'śar pratyāhāra'* follows.

In the situation of हरिः + शेते, after the *visarga* of the word हरिः, the श् of the word शेते (a letter of शर् प्रत्याहार) follows. Hence the *visarga* remains unaltered optionally. Such as - हरिः + शेते => हरिः शेते.

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As the precept - वा शरि is an optional one, in its absence the change takes place as - हरिः + शेते => हरि : + श् एते (१०३- विसर्जनीयस्य सः) => हरि स् + श् एते (६२-स्तोः श्चुना श्चुः) = हरि श् + श् एते => हरिश्शेते (*Hari* sleeps).

Other examples - कविः + शृणोति => कविः शृणोति , कविश्शृणोति (the poet hears). गुणाः + षट् => गुणाः षट् , गुणाष्षट् (six qualities). छात्राः + सन्ति => छात्राः सन्ति, छात्रास्सन्ति (students exist). पदार्थाः + सप्त => पदार्थाः सप्त , पदार्थास्सप्त (seven substances / categories).

१०५ - ससजुषो रुः । ८ ।२ ।६६ । (sasajuṣo ruḥ). (स + सजुषः + रुः)।

पदान्तस्य सस्य सजुष्-शब्दस्य च रुः स्यात्।

पदान्तस्य सस्य = in place of the स् ending in an inflected word, सजुष्- शब्दस्य च = and in place of the ष् ending in the word - सजुष्, रुः स्यात् = the रु (उपदाशेऽजनुनासिक इत्) or र् is substituted there.

The *'ru' (r)* is to be the substitute of the *'s'* ending in an inflected word, and also in place of the *'ṣ'* ending in the word *'sajuṣ'*.

For example :- शिवस् + अर्च्यः, in this situation, the स् ends in the inflected word शिवस्. Hence the र् is to be the substitute in place of the स् as - शिव र् + अर्च्यः. Also in place of the ष् ending in the word सजुष्, the र् is to be the substitute as - सजुष् + ऋषिभिः => सजु ष् + ऋषिभिः => सजु र् + ऋषिभिः = सजुर्ऋषिभिः (the association with the sages).

१०६ - अतो रोरप्लुतादप्लुते । ६ ।१ ।११३ । (ato roraplutādaplute).

(अतः + रोः + अप्लुताद् + अप्लुते)।

अप्लुतादतः परस्य रोरुः स्यादप्लुतेऽति। शिवोऽर्च्यः।

अप्लुतात् अतः परस्य = after the non-prolated अत् (तपरस्तत्कालस्य) or the short vowel - अ, रोः उः स्यात् = in place of the र् the substitution is to be the उ, अप्लुतेऽति = if the non-prolated अत् or the short अ follows.

In place of the *'ru' (r)* that comes after the non-prolated *'at'* (the short *'a'*), the substitution is to be the *'u'*, if the non-prolated *'at'* (the short *'a'*) follows.

In place of the र् the substitution is to be the उ, if the short अ stands before the र् and comes after the र् (अ र् अ = अ उ अ). For example - शिवस् + अर्च्यः

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=> शिव स् + अर्च्यः (१०५-स सजुषो रुः) => शिव र् + अर्च्यः => शिव् अ र् + अ र्च्यः (अतो रोरप्लुतादप्लुते) => शिव् अ उ + अ र्च्यः => शिव् अ उ + अ र्च्यः (२७-आद्गुणः) = शिव् ओ + अ र्च्यः (४३-एङः पदान्तादति) => शिवोऽर्च्यः (*śiva* to be worshipped).

Other examples - (सः) सस् + अपि => सोऽपि (he too). (नृपः) नृपस् + अपि => नृपोऽपि (so too the King). (सः) सस् + अवदत् => सोऽवदत् (he told). (रामः) रामस् + अब्रवीत् => रामोऽब्रवीत् (*Rāma* expounded).

१०७ - हशि च । ६ ।१ ।११४ । (haśi ca).

अप्लुतादतः परस्य रोरुः स्याद्धशि। शिवो वन्द्यः।

अप्लुतात् अतः परस्य = after the unprolated अत् (तपरस्तत्कालस्य) or the short vowel - अ, रोः उः स्यात् = उ is to be the substitute in place of the र्, हशि = if a letter of हश् प्रत्याहार (viz.- the aspirate ह्, the semi-vowels and the 5th., 4th. & 3rd. letters of the class consonants) follows.

In place of the *'ru' (r)* that comes after the non-prolated *'at'* (the short *'a'*), the substitution is to be the *'u'*, if a letter of *'haś pratyāhāra'* follows.

In place of the र्, the substitution is to be the उ, if the short अ stands before the र् and a letter of हश् प्रत्याहार comes after the र् (अ र् + हश् = अ उ + हश्). For example :- शिवस् + वन्द्यः => शिव स् + वन्द्यः (१०५-स सजुषो रुः) => शिव र् + वन्द्यः => शिव् अ र् + व न्द्यः (हशि च) => शिव् अ उ + व न्द्यः => शिव् अ उ + वन्द्यः (२७-आद्गुणः) => शिव् ओ + वन्द्यः => शिवोवन्द्यः (*śiva* to be worshipped).

Other examples - (मृगः) मृगस् + धावति => मृगोधावति (the antelope runs). (रामः) रामस् + ब्रवीति => रामोब्रवीति (*Rāma* speaks). (नृपः) नृपस् + गच्छति => नृपोगच्छति (the King proceeds). (कर्णः) कर्णस् + वदति => कर्णोवदति (*Karṇa* speaks). (कृष्णः) कृष्णस् + जयति => कृष्णोजयति (*Kṛṣṇa* conquers).

१०८ - भो-भगो-अघो-अ-पूर्वस्य योऽशि । ८ ।३ ।१७ । (-यः + अशि)।

(bho-bhago-agho-a-pūrvasya yo'śi).

एतत्पूर्वस्य रोर्यादेशः स्यादशि। देवा इह। देवायिह। भोस् भगोस् अघोस् इति सान्ता निपाताः। तेषां रोर्यत्वे कृते -

एतत्पूर्वस्य रोः (भो-भगो-अघो-अ-पूर्वस्य रोः) = in place of the र्, preceded by the *indeclinables* - भो - भगो - अघो - अ or आ (भो, भगो, अघो, अ or आ + र्), य् आदेशः स्यात्

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= the य् is to be the substitute (भो , भगो , अघो , अ or आ + य्), अशि = if a letter of अश् प्रत्याहार (all the vowels & the consonants - ह्, य्, व्, र्, ल्, ञ्, म्, ङ्, ण्, न्, झ्, भ्, घ्, ढ्, ध्, ज्, ब्, ग्, ड्, & द्) follows.

If a letter of *'aś pratyāhāra'* follows, the *'y'* is to be the substitute against the *'ru'* (*r*) if that comes after the indeclinables - *'bho'*, *'bhago'*, *'agho'* and the short *'a'* (or the long *'ā'*).

In place of the र् the substitution is to be the य्, if (i) the indeclinables - भो, भगो, अघो, अ or आ stand before the र् and (ii) a letter of अश् प्रत्याहार comes after the र् (भो, भगो, अघो, अ or आ + र् + अश् = भो, भगो, अघो, अ or आ + य् + अश्).

The example of the अ or आ (out of भो, भगो, अघो, अ or आ) -> (देवाः) देवास् + इह => देवा स् + इह (१०५-स सजुषो रुः) => देव् आ र् + इ ह (भो-भगो-अघो-अ- पूर्वस्य योऽशि) => देव् आ य् + इ ह (३०-लोपः शाकल्यस्य) => देव् आ + इ ह => देवा इह (the deities here). In absence of the optional precept - लोपः शाकल्यस्य, without deleting the य् the changes remain as - देव् आ य् + इ ह => देवायिह.

Other examples - (विप्राः) विप्रास् + आगताः => विप्रा आगताः , विप्रायागताः (the Brāhmaṇas have come). (मृगः) मृगस् + एति => मृग एति , मृगयेति (the antelope runs). (देवः) देवस् + आयाति => देव आयाति , देवयायाति (the God descends). (छात्रः) छात्रस् + इच्छति => छात्र इच्छति , छात्रयिच्छति (the student desires). (लताः) लतास् + आकम्पन्ते => लता आकम्पन्ते , लतायाकम्पन्ते (the creepers are trembling/moving about).

भोस् भगोस् अघोस् इति सान्ता निपाताः। तेषां रोः यत्वे कृते = the indeclinables (निपाताः) ending in स् (स अन्ताः = सान्ताः) viz. - भोस्, भगोस् & अघोस् are to be changed as - भोस् + देवाः, भगोस् + नमस्ते & अघोस् + याहि => भो स् + देवाः, भगो स् + नमस्ते & अघो स् + याहि (१०५-स सजुषो रुः) => भो र् + देवाः, भगो र् + नमस्ते & अघो र् + याहि (भो-भगो-अघो-अ-पूर्वस्य योऽशि) => भो य् + देवाः, भगो य् + नमस्ते & अघो य् + याहि. In this situation, the following rule brings about by force -

१०९ - हलि सर्वेषाम्। ८।३।२२। (hali sarveṣām).

भो-भगो-अघो-अपूर्वस्य यस्य लोपः स्याद्धलि। भो देवाः। भगो नमस्ते। अघोयाहि। भो-भगो-अघो-अपूर्वस्य यस्य = of the य् that is preceded by the भो, भगो, अघो or अ, लोपः स्यात् हलि = let there be an elision, if a consonant follows.

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If a *'hal'* (consonant) follows, let there be the elision of *'y'* if that comes after the indeclinables - *'bho'*, *'bhago'*, *'agho'* and the short *'a'* (or the long *'ā'*).

In the situation of भो य् + देवाः, भगो य् + नमस्ते & अघो य् + याहि , the य् is is to be deleted as each of these coalitions possesses a consonant followed by the य्. Such as - भो + देवाः => भो देवाः (Oh ! deities). भगो + नमस्ते => भगो नमस्ते (adoration to Thee) & अघो + याहि => अघो याहि (Oh ! come).

In this aphorism the word सर्वेषाम् brings about by force to supersede the limitations of the optional precept - ३०-लोपः शाकल्यस्य. So to say, if any consonants pertaining toअश् प्रत्याहार come after the य्, the elision of the य् is mandatory when it precedes to the अ. Such as - छात्रास् + हसन्ति => छात्र् आ स् + ह सन्ति (१०५-स सजुषो रुः) => छात्र् आ र् + ह सन्ति (१०८- भो-भगो-अघो-अ-पूर्वस्य योऽशि) => छात्र् आ य् + ह सन्ति in this situation the optional precept - ३०-लोपः शाकल्यस्य and the present obligatory precept - हलि सर्वेषाम् both are applicable. Hence it is for assumption that, the final य् preceded by the अ is to be elided optionally, if a vowel follows. If a consonant follows, the elision of the य् is mandatory. So the changes on छात्र् आ य् + ह सन्ति takes place as छात्र् आ + ह सन्ति => छात्रा हसन्ति (the students laugh).

Accordingly, (याज्ञिकाः) याज्ञिकास् + यजन्ति => याज्ञिका यजन्ति (the priests perform sacrificial rites). (पण्डिताः) पण्डितास् + भाग्यवन्तः => पण्डिता भाग्यवन्तः (the wise men are fortunate). (हयाः) हयास् + हेषन्ति => हया हेषन्ति (the horses are neighing).

११० - रोऽसुपि। ८।२।६९। (ro'supi).

अह्नो रेफादेशः स्यान्न तु सुपि। अहरहः। अहर्गणः।

अह्नो रेफादेशः स्यात् = in place of the अहन् the र् is to be the substitute, न तु सुपि = if a case affix - सुप् (सु औ जस् etc.) does not follow.

If a case-affix - *'sup'* does not follow, in place of the word *'ahan'* the *'repha' (r)* is substituted.

For example - अहन् + अहन् and अहन् + गणः, here the final न् of the words अहन् (२१-अलोऽन्त्यस्य) is to be substituted by the रेफ (र्) as any of the case-affixes (सु औ जस् etc.) does not follow. Such as - अहर् + अहर् => अहरहर् (९३-खरवसानयोः

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विसर्जनीयः) => अहरहः (always) and अहर् + गणः => अहर्गणः (a class of day). Accordingly - अहन् + भाति => अहर्भाति (the day is resplendent).

If सुप् comes after the word - अहन् the रु or र् (instead of रेफ) is to be the substitute. Such as - अहन् + भ्याम् (अहन् ८।२।६८) => अह रु + भ्याम् => अह् अ र् + भ्याम् (१०७-हशि च) => अह् अ उ + भ्याम् (२७-आद्गुणः) => अहोभ्याम् (by a couple of days).

In case of अहर् + अहर् => अह् अ र् + अ हर् => the application of the precept - १०६-अतोरोरप्लुतादप्लुते is restricted as it is directed for substitution of रेफ (र्) in place of अहन् (अह्नो रेफादेशः स्यात्) instead of the रु as stated in the precept १०६-अतोरोरप्लुतादप्लुते. So the substitution of उ in place of the रु (र्) is to be employed (१०६-अतोरोरप्लुतादप्लुते), but not in place of the र् (रोऽसुपि).

१११ - रो रि। ८।३।१४। (ro ri).

रेफस्य रेफ परे लोपः स्यात्।

रेफस्य लोपः स्यात् = the र् is to be elided, रेफ परे = if the र् follows.

The *'repha' (r)* is elided if the *'repha' (r)* follows.

For example :- (पुनः) पुनस् + रमते, (हरिः) हरिस् + रम्यः & (शम्भुः) शम्भुस् + राजते, in these conjunctions, each of the पदान्त - स् is to be substituted by the रु (र्) according to the Rule - १०५-स सजुषो रुः as - (पुनः) पुनस् + रमते (१०५-स सजुषो रुः) => पुन र् + र् अमते (रो रि) => पुन + रमते. Accordingly, (हरिः) हरिस् + रम्यः (१०५-स सजुषो रुः) => हरि र् + र् अम्यः (रो रि) => हरि + रम्यः. Also, (शम्भुः) शम्भुस् + राजते (१०५-स सजुषो रुः) => शम्भुर् + राजते (रो रि) => शम्भु + राजते. Here, the following Rule brings about by force as -

११२ - ढ्रलोपे पूर्वस्य दीर्घोऽणः। ६।३।१११।

(ḍhralope pūrvasya dīrgho'ṇaḥ).

ढरेफयोर्लोपनिमित्तयोः पूर्वस्याऽणो दीर्घः स्यात्। पुना रमते। हरी रम्यः।

शम्भू राजते। अणः किम् - तृढः। वृढः। मनस् रथः - इत्यत्र रुत्वे कृते

हशि चेत्युत्वे रोरीति लोपे च प्राप्ते -

ढ-रेफयोः लोपः निमित्तयोः = when the ढ् & र् are the cause of elision, पूर्वस्य अणः दीर्घः स्यात् = a letter of अण् प्रत्याहार (अ, इ & उ), if stands prior to the ढ् or र्, is to be substituted by a long (दीर्घ).

When the *'ḍh'* & *'r'* are the cause of elision, a letter of *'aṇ*

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pratyāhara' (a i & u), if stands prior to the *'ḍh'* or *'r'*, is substituted by a long.

For example - पुन् अ र् + र् अमते, हर् इ र् + र् अम्यः & शम्भ् उ र् + र् आजते, in these conjunctions, as the र् follow immediately, that is to be elided according to the preceding Rule - "१११-रो रि". Such as - पुन् अ + रमते, हर् इ + रम्यः & शम्भ् उ + राजते. In this situation, because of the र् comes after the अण् प्रत्याहार (अ, इ & उ) respectively, after its elision the prior letter pertaining to अण् प्रत्याहार (अ, इ & उ) is to be substituted by a long (दीर्घ). Such as - पुन् आ + रमते => पुनारमते (he again sports). हर् ई + रम्यः => हरीरम्यः (*Hari* is beautiful) & शम्भ् ऊ + राजते => शम्भूराजते (*śambhu* is resplendent).

अणः किम् - तृढः, वृढः = In case of absence of a letter pertaining to अण् प्रत्याहार (अ, इ & उ) prior to the ढ् or र्, as a cause of elision, the substitution of a long is not possible and the changes remain as - तृढ् + ढः => तृ ढ् + ढः (ढ् लोपे प्राप्ते) => तृ + ढः => तृढः (destroyed). वृढ् + ढः => वृ ढ् + ढः (ढ् लोपे प्राप्ते) => वृ + ढः => वृढः (raised).

Other examples - अन्तर् + राष्ट्रीय => अन्ताराष्ट्रीय (inter national). भूपतिर् + रक्षति => भूपतीरक्षति (the King protects). आलिढ् + ढः => आलीढः (to lick up/to sip). लिढ् + ढाम् => लीढाम् (licked up/ sipped).

मनस् रथः- इति अत्र रुत्वे कृते ' हशि च ' इति उत्वे ' रोरि ' इति लोपे च प्राप्ते -

In case of the changes in मनस् + रथः, both the Rules - "१०७-हशि च" & "१११-रोरि", of equal force come in operation by contravening each other as - मनोरथः & मनारथः. Such as -

(i) - मन स् + रथः (१०५-स सजुषो रुः) => मन र् + रथः => मन् अ र् + र थः (१०७-हशि च) => मन् अ उ + र थः => मन् अ उ + र थः (२७-आद्गुणः) => मनोरथः

(ii) - मन स् + रथः (१०५-स सजुषो रुः) => मन र् + र थः => मन् अ र् + र थः (१११-रो रि) => मन् अ + र थः (११२-ढ्रलोपे पूर्वस्य दीर्घोऽणः) => मन् आ + र थः => मनारथः.

Hence, the question arises, which Rule shall take effect in such a case ? To ascertain the ambiguity, the next maxim indicates -

११३ - विप्रतिषेधे परं कार्यम्। १।४।२। (vipratiṣedhe paraṁ kāryam).

तुल्यबलविरोधे परं कार्यं स्यात्। इति लोपे प्राप्ते। 'पूर्वत्राऽसिद्धम्' इति 'रोरि'

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इत्यस्याऽसिद्धत्वादुत्वमेव। मनोरथः।

तुल्यबलविरोधे (विप्रतिषेधे) = when Rules of equal force contravenes each other, परं कार्यं स्यात् = the last one is to be taken into effect.

When Rules of equal force contravenes each other, the last (prior) one is to be taken into effect.

In case of the changes in मनस् + रथः, both the Rules - "१०७-हशि च" & "१११-रोरि", of equal force come into operation by contravening each other as - मनोरथः & मनारथः. According to the maxim - "३१-पूर्वत्राऽसिद्धम्", the operation of "हशि च ६।१।११४" remains in force rather than that of - "रो रि ८।३।१४".

So, the conjunction made by the precept '१०७-हशि च' remains in force as - मन स् + रथः (१०५-स सजुषो रुः) => मन र् + रथः => मन् अ र् + र थः (१०७-हशि च) => मन् अ उ + र थः => मन् अ उ + र थः (२७-आद्गुणः) => मनोरथः (a desire).

११४ - एतत्तदोः सुलोपोऽकोरनञ्समासे हलि। ६।१।१३२।

(etattadoḥ sulopo'koranañsamāse hali).

(एतत् + तदोः + सुलोपः + अकोः + अनञ् + समासे + हलि)।

अककारयोरेतत्तदोर्यः सुस्तस्य लोपः स्याद्धलि न तु नञ्समासे। एष विष्णुः।

स शम्भुः। अकोः किम् - एषको रुद्रः। अनञ्समासे किम् - असः शिवः। हलि किम् - एषोऽत्र।

अककारयोः (न ककारः तयोः) एतद्-तदोः = of the pronouns एतद् (that) & तद् (that), excepting an augment of क् at the end (such as - एषकः - क् as an augment of the pronoun - एषः), यः सुः तस्य लोपः स्याद् = the singular nominative case-affix सु (स्) is to be elided. हलि = if a consonant follows, न तु नञ् समासे = but not in a compound with the negative particle - नञ्.

Of the pronouns *'etad'* & *'tad'*, excepting the augment of *'k'* at the end, the singular nominative case affix- *'su'* is elided, if a consonant follows. But not in a compound with the negative particle *'nañ'*.

Such as - एषस् + विष्णुः & सस् + शम्भुः, in this situation both the euphonies fulfil the norms of the present precept as - (i) - एषस् (एषः) & सस् (सः) are the inflections with the singular nominative case - affix सु (स्) of the pronoun एतद्

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& तद् respectively, (ii) - एषस् (एषः) & सस् (सः) are lying without an augment of क् at the end (एषकः), (iii) - एषस् (एषः) & सस् (सः) are not composed of a compound with the negative particle - नञ् (न सः असः) and (iv) - एषस् (एषः) & सस् (सः) are also followed by a consonant. Hence, in both the changes of एषस् + विष्णुः & सस् + शम्भुः, the final स् is to be elided as - एष विष्णुः (that *Viṣṇu*) & स शम्भुः (that *śambhu*).

अकोः किम् - एषको रुद्रः = if the pronouns एतद् & तद् are happened to be annexed by the क् (एषकः - क् as an augment of the pronoun - एषः), the application of the present precept for elision of the सु (स्) is restricted. Such as - एषकस् + रुद्रः => एषक स् + रुद्रः (१०५-स सजुषो रुः) => एषक र् + रुद्रः (१०७-हशि च) => एषक् अ उ + रुद्रः (२७-आद्गुणः) => एषको रुद्रः (that *Rudra*).

अनञ्समासे किम् - असः शिवः = if the pronouns एतद् & तद् are happened to be compounded by the negative particle - नञ् (न सः असः), the application of the present precept, for elision of the सु (स्), is prevented. Such as - असस् + शिवः (१०५-स सजुषो रुः) => असर् + शिवः (९३-खरवसानयोः विसर्जनीयः) => असः शिवः (not that śiva).

हलि किम् - एषोऽत्र = if the pronouns एतद् & तद् are not followed by a consonant, the present precept is also regulated for elision of the सु (स्). Such as - एषस् + अत्र (१०५- ससजुषो रुः) => एष र् + अत्र => एष् अ र् + अ त्र (१०६-अतोरोरप्लुतादप्लुते) => एष् अ उ + अत्र (२७-आद्गुणः) => एष् ओ + अ त्र (४३-एङः पदान्तादति) => एषोऽत्र (he here).

Other examples - (एषः) एषस् + गच्छति => एष गच्छति (he goes). (सः) सस् + गच्छति => स गच्छति (he goes). (एषः) एषस् + चलति => एष तलति (he moves). (एषः) एषस् + हसति => एष हसति (he laughs). (सः) सस् + च => स च (that too).

११५ - सोऽचि लोपे चेत्पादपूरणम्। ६।१।१३४।

(so'ci lope cetpādapūraṇam).

स इत्यस्य सोर्लोपः स्यादचि पादश्चेल्लोपे सत्येव पूर्य्येत।

सेमामविड्ढि प्रभृतिम्। सैष दाशरथी रामः।

स इति अस्य सोः लोपः स्याद् अचि = the स् of the सस् (सः) is to be elided if a vowel follows, पादः चेत् लोपे सति-एव पूर्य्येत = even when the foot of a verse (couplet or Vedic hymn) shall be completed.

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The singular nominative case-affix - *'su' (s)* of the *'sas' (saḥ)* is to be elided if a vowel follows, even when the foot of a verse (couplet or Vedic hymn) shall be completed.

For example :- In the twelve lettered Vedic hymn - सेमामविड्ढि प्रभृतिं य ईशेषे (Rig Veda 2-14-1) the स् of the सस् - (सस् + इमामविड्ढि), followed by the vowel इ, has been elided to complete the verse. If the स् is not elided, the verse foot turns into thirteen lettered and violet the norms of the metre. Without the elision of the स् changes occur as - स स् + इमामविड्ढि प्रभृतिं य ईशेष (१०५-स सजुषो रुः) => स् अ र् + इ मामविड्ढि प्रभृतिं य ईशेष (१०८- भो-भगो-अघो-अ-पूर्वस्य योऽशि) => स् अ य् + इ मामविड्ढि प्रभृतिं य ईशेष (३०-लोपः शाकल्यस्य) => स् अ + इ मामविड्ढि प्रभृतिं य ईशेष (२७-आद्गुणः) => स् एं मामविड्ढि प्रभृतिं य ईशेष => सेमामविड्ढि प्रभृतिं य ईशेष (do not separate this collection).

In absence of the optional precept - "३०-लोपः शाकल्यस्य", the verse foot remain as - सयिमामविड्ढि प्रभृतिं य ईशेष which becomes thirteen lettered and hence, the स् of सस् (सः) is directed for elision .

Accordingly - the eight lettered verse foot in अनुष्टुप् metre - सैष दाशरथी रामः is directed for elision of the स् of सस् (सः) as - सस् + एष दाशरथी रामः (१०५-स सजुषो रुः) => सर् + एष दाशरथी रामः => स् अ र् + ए ष दाशरथी रामः (१०८-भो-भगो-अघो-अ-पूर्वस्य योऽशि) => स् अ य् + ए ष दाशरथी रामः (३०-लोपः शाकल्यस्य) => स् अ + ए ष दाशरथी रामः (३३-वृद्धिरेचि) => स् ऐ ष दाशरथी रामः => सैष दाशरथी रामः (that *Rāma* the son of *Daśaratha*).

In absence of the optional precept - "३०-लोपः शाकल्यस्य", the verse foot remain as - सयेष दाशरथी रामः which becomes nine lettered and hence, the स् of सस् (सः) is directed for elision. Accordingly -

सैष दाशरथी रामः सैष राजा युधिष्ठिरः ।
सैष कर्णो महादानी सैष भीमो महाबलः।।

सैष राजा युधिष्ठिरः (that king *Yudhiṣṭhira*). सैष कर्णो महादानी (that *Karṇa* the great munificent). सैष भीमो महाबलः (that *Bhima* the great mighteous).

- इति विसर्गसन्धि-

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- Notes on the euphonies of Visarga -

(A) - Conversion of the पदान्त - म् into रु (र्).

(a) - If सुट् (स्) follows, the final म् of the preposition सम् is to be substituted by the रु (र्). Such as - सम् + स्कर्ता = सर् + स्कर्ता (९०-समः सुटि).

(b) - If अम्परक खय् प्रत्याहार follows, the final म् of the word पुम् is to be substituted by the रु (र्). Such as - पुम् + कोकिलः = पुर् + कोकिलः (९४-पुमः खय्यम्परे).

(B) - Conversion of the पदान्त - न् into रु (र्).

(a) - If the Reduplication (आम्रेडित) of कान् follows, the final न् of the word कान् is to be substituted by the रु (र्). Such as - कान् + कान् = कार् + कान् (१००-कानाम्रेडिते).

(b) - If the अम्परक छव् प्रत्याहार follows, excepting the word प्रशान्, the पदान्त - न्, is to be substituted by the रु (र्). Such as - चक्रिन् + त्रायस्व = चक्रिर् + त्रायस्व (९५-नश्छव्यप्रशान्).

(c) - If the प् follows, the न् of the word **नृन्** is to be optionally substituted by the रु (र्). Such as - **नृन्** + **पाहि** = **नॄ** + **पाहि** (९७- नृन् पे).

(d) - If any of the case affixes - सुप् (सु औ जस् etc.) do not follow, in place of the word अहन् the र् (not that of रु) is to be the substitute. Such as - अहरहः. अहर्गणः (११०-रोऽसुपि).

(C) - Conversion of the पदान्त - स् & ष् into रु (र्).

(a) - In place of the स् ending in an inflected word, the र् is substituted there. As - शिवस् + अर्च्यः = शिवर् अर्च्यः. शिवर् वन्द्यः (१०५-ससजुषो रुः).

(b) - In place of the ष् ending in the word - सजुष्, the रु is to be the substitute there. Such as - सजुष् + ऋषिभिः = सजुर्ऋषिभिः (१०५-ससजुषो रुः).

(D) - Elision of the रेफ (र्).

The र् (रेफ) is to be elided if the र् (रेफ) follows. Such as - (पुनः) (पुनस्) पुनर् + रमते (१११-रोरि) => पुन + रमते (११२-ढ्रलोपे पूर्वस्य दीर्घोऽणः) => पुना रमते। (हरिः) (हरिस्) हरिर् + रम्यः (१११-रोरि) => हरि + रम्यः (११२-ढ्रलोपे पूर्वस्य दीर्घोऽणः) => हरी रम्यः। (शम्भुः) (शम्भुस्) शम्भुर् + राजते (१११-रोरि) => शम्भु + राजते (११२-ढ्रलोपे पूर्वस्य दीर्घोऽणः) => शम्भू राजते.

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(D) - Elision of the पदान्त - सु (स्) if follows a consonant.

(a) - Of the the pronoun एतद् & तद्, without an augment क् at the end, the singular nominative case-affix सु (स्) is to be elided, if a consonant follows. But not in a compound with the negative particle - नञ् . Such as - एष विष्णुः . स शम्भुः (११४-एतत्तदोः सुलोपोऽकोरनञ्समासे हलि).

(E) - Elision of the पदान्त - सु (स्) if follows a vowel.

(a) - The nominative singular case affix - सु (स्) of the सस् (सः) is to be elided if a vowel follows, even when the foot of a verse (couplet or Vedic hymn) is to be completed. Such as- सेमामविड्डि प्रभृतिं य ईशेष। सैष दाशरथी रामः (११५-सोऽचि लोपे चेत्पादपूरणम्).

(F) - Conversion of the पदान्त - रु (र्) into विसर्ग.

(a) - Let there be the substitute of the *Visarga* (:), in place of the रु (र्) ending in an inflected word, if a letter pertaining to खर् प्रत्याहार or a pause or अवसान (absence of a letters) follows. Such as - संर् + स्कर्ता = संःस्कर्ता (९३ -खरवसानयोः विसर्जनीयः) . अहरहर् = अहरहः (११०-रोऽसुपि).

(G) - Conversion of the पदान्त - रु (र्) into उ.

(a) - After the non-prolated अत् or the short vowel - अ, in place of the र् the substitution is to be the उ, if the short vowel - अ follows . Such as - शिव् अ र् + अ र्च्यः = शिव् अ उ + अ र्च्यः = शिवोऽर्च्यः (१०६-अतो रोरप्लुतादप्लुते).

(b) - After the unprolated अत् or the short vowel - अ, in place of the र् the substitution is to be the उ, if a letter of हश् प्रत्याहार follows. Such as - शिव् अ र् + वन्द्यः = शिव् अ उ + वन्द्यः = शिवोवन्द्यः (१०७-हशि च).

(H) - Conversion of the पदान्त - रु (र्) into य्.

(a) - In place of the र् the य् is to be the substitute, if preceded by the indeclinables - भो, भगो, अघो, अ or आ and followed by a letter of अश् प्रत्याहार. (भो, भगो, अघो , अ or आ + र् + अश् = भो, भगो, अघो, अ or आ + य् + अश्). Such as - देवा र् + इह , भो र् + देवाः , भगो र् + नमस्ते & अघो र् + याहि => देवा य् + इह , भो य् + देवाः, भगो य् + नमस्ते & अघो य् + याहि (१०८-भो-भगो-अघो-अ-पूर्वस्य योऽशि). The य् of भो य् + देवाः, भगो

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य् + नमस्ते & अघो य् + याहि is to be deleted to complete the changes into - भो देवाः, भगो नमस्ते & अघो याहि (१०९-हलि सर्वेषाम्).

(I) - Conversion of the पदान्त - विसर्ग into स्.

(a) - In place of the विसर्ग, the स् is to be the substitute, if a letter of खर् प्रत्याहार follows. Such as - विष्णुः + त्राता = विष्णुस्त्राता (१०३-विसर्जनीयस्य सः).

(b) - In place of the पदान्त - विसर्ग, the विसर्ग remains optionally unchanged, if follows a letter pertaining to शर् प्रत्याहार. Such as - हरिः + शेते = हरिः शेते. हरिश्शेते (१०४- वा शरि).

(c) - In place of the पदान्त-विसर्ग, the symbol of जिह्वामूलीय (marked as अर्धविसर्ग - ≍) is to be optionally fixed prior to क् or ख्, if the क् or ख् follows. Such as - पुँः कोकिलः, पुंः कोकिलः = पुँ ≍ कोकिलः, पुं ≍ कोकिलः (-९८-कुप्वोः ≍ क ≍ पौ च).

(d) - In place of the पदान्त-विसर्ग, the symbol of उपध्मानीय (marked as अर्धविसर्ग - ≍) is to be optionally fixed prior to प् or फ् , if the प् or फ् follows . Such as - नॄंःपाहि & नृंःपाहि = नॄं ≍ पाहि & नृं ≍ पाहि, नृन्पाहि (९८-कुप्वोः ≍ क ≍ पौ च).

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अथ विभक्त्यर्थाः ।
(Atha Vibhaktyarthāḥ).
(The Case-terminations).

1.

११६ - प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा । २।३।४६ ।
(prātipadikārtha-liṅga-parimāṇa-vacana-mātre prathamā).
नियतोपस्थितिकः प्रातिपदिकार्थः । मात्रशब्दस्य प्रत्येकं योगः । प्रातिपदिकार्थमात्रे लिङ्गमात्राद्याधिक्ये परिणाममात्रे संख्यामात्रे च प्रथमा स्यात् । प्रातिपदिकार्थमात्रे - उच्चैः, नीचैः, कृष्णः, श्रीः, ज्ञानम् । लिङ्गमात्रे - तटः, तटी, तटम् ।
परिमाणमात्रे - द्रोणो व्रीहिः । वचनं संख्या । एकः, द्वौ, बहवः ।

नियतोपस्थितिकः (नियता-व्यापिका उपस्थितिर्यस्य) प्रातिपदिकार्थः = By the expression of what, the meaning is manifested that is called a crude word (अर्थवदधातुरप्रत्ययः प्रातिपदिकम् १।२।४५ and कृत्तद्धितसमासाश्च १।२।४६). A crude form means a word that is constantly present in different nominal inflections. Such as - राम is a crude form and the case-affixes are employed with it to compose a *pada* (inflected word). So the crude form राम in different case inflections (Nominative, Accusative &c.) is inevitable for composing a *pada* like रामः, रामौ, रामाः & so on. (पदं पदमिति प्रतिपदम्, प्रतिपदं भव प्रातिपदिकम्, तस्यार्थः प्रातिपदिकार्थः).

मात्रशब्दस्य प्रत्येकं योगः = प्रातिपदिकार्थश्च लिङ्गञ्च परिमाणञ्च वचनञ्चेति प्रातिपदिकार्थ-लिङ्गपरिमाणवचनानि (द्वन्द्व समासः)। तानि एव प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रम् (मयूरव्यंसकादि नित्यसमासः) - द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकमनुसंबध्यते). The word मात्र (only) is to be connected with each of the terms - प्रातिपदिकार्थ, लिङ्ग, परिणाम and वचन (संख्या) to become as प्रातिपदिकार्थमात्रे, लिङ्गमात्राद्याधिक्ये, परिमाणमात्रे and संख्यामात्रे.

प्रातिपदिकार्थमात्रे = where the sense is an expressive of the Crude-form, लिङ्गमात्राद्याधिक्ये = where the sense is only that of the common, but not any particular, Gender (masculine, feminine or neuter), परिमाणमात्रे = where the sense is only that of the Measurement (quantity), संख्यामात्रे च (वचनमात्रे च) = also

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where the sense is only that of the Number (singular or one, dual or two & plural or many), प्रथमा स्यात् = the first or Nominative case-affix is inflected there.

The first or Nominative case-affix is inflected there, where the sense is only that of a Crude-form or a common Gender or the Measurement (quantity) or a Number.

Such as - प्रातिपदिकार्थमात्रे - उच्चैः, नीचैः, कृष्णः, श्रीः, ज्ञानम् - the first or nominative case-affix is served there, where the sense is only that the crude-forms viz.- with the indeclinables like aloft (उच्चैः) and below (नीचैः), with the masculine like *Kṛṣṇa* (कृष्णः), with the feminine like the goddess *Lakṣmī* (श्रीः) and with the neuter like knowledge (ज्ञानम्) etc.

लिङ्गमात्रे - तटः, तटी, तटम् (bank of a river) = the first or nominative case-affix is also be inflicted there, where the sense is only that of the common, but not any particular, Gender viz.- तटः (masculine), तटी (feminine), तटम् (neuter).

परिमाणमात्रे - द्रोणो व्रीहिः = the first case-affix is produced there, where the sense is only that of the measure or quantity i.e. द्रोणो व्रीहिः (grains of a *droṇa*, one *droṇa* measures equal to 4 *āḍhakas* or 12 kg. and 288 gms).

वचनं = संख्या। एकः, द्वौ, बहवः = the first or nominative case-affix is to be inflected there, where the sense is only that of a number viz.- एकः (single), द्वौ (dual) & बहवः (many).

२ ११७ - सम्बोधने च। २।३।४७। (sambodhane ca).

प्रथमा स्यात्। हे राम ! इति प्रथमा।

When the sense is that of addressing or vocative, the first (Nominative) case-affix is employed there. Such as - O *Rāma* !

Notes on the first case termination (प्रथमाविभक्ति or कर्तृकारक) :-

भवेद्विभक्तिः प्रथमा कर्तृवाच्यस्य कर्तरि। सम्बधौ नाममात्रे च कर्मवाच्यस्य कर्मणि।।
क्वचिदव्ययोगे च प्रथमा कथ्यते बुधैः।।

Also the First case-affix (Nominative case) is inflected with words in the following instances -

(i) - with the Agent (कर्ता), in an expression that lies in the form of

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कर्तृवाच्य (active voice), such as - देवदत्तः ग्रामं गच्छति (*Devadatta* is going to the village). (ii) - with the word that is a predicative of the Vocative case, such as - हे राम ! (O , *Rāma*), हे गोपाल ! (O , *Gopāla*) etc. (iii) - with the proper noun, such as - हरिः, ग्रामः etc. (iv) - also with the Object (कर्म), in a predication that lies in the form of कर्मवाच्य (passive voice), such as - मया पुस्तकं पठितम् (the book is read by me). And (v) - occasionally, with the word that comes in connection with an indeclinable, such as - राम इति राजा असीत् (there was a king named *Rāma*).

3 ११८ - **कर्तुरीप्सिततमं कर्म** । २।३।४९। (karturīpsitatamaṁ karma).

कर्तुः क्रियया आप्तुमिष्टतमं कारकं कर्मसंज्ञं स्यात्।

कर्तुः (क्रियासंपादकः कर्ता) = The Agent or the Performer. क्रियया = by means of action or deeds, आप्तुं = to achieve, इष्टतमं = the most desirable (object), कारकं (साक्षात्-क्रियाजनकत्वं कारकत्वम्) = the relation subsisting between a verb and a noun and other words in a sentence is called as कारक (syntax), कर्मसंज्ञं स्यात् = is termed as Object (कर्म). (कर्तुवृत्तिव्यापारप्रयोज्यफल- वत्त्वप्रकारेच्छानिरूपितविषयताश्रयत्वं कर्मत्वम् - by means of action whatever is achieved by the Agent, that is called an Object or कर्म).

The most desirable object that the *'Kartā'* (the Agent or Subject) achieves by means of his own action (*Kriyā*) is termed as *'Karma'* (Object).

For example - देवदत्तः ओदनं पचति, here, देवदत्तः is the Subject or कर्ता (noun), ओदनं (boiled rice) is the desirable object, पचति (cooking) is the verb or action. The desirable object - ओदनं (boiled rice) is to be achieved by means of action - पचति (cooking). Hence, ओदनं (boiled rice) is termed as Accusative Case (कर्मकारक) and here, the second singular case-affix - अम् is employed with the object as - ओदनम् (ओदन + अम् = ओदनम्).

2 ११९ - **कर्मणि द्वितीया** । २।३।२। (karmaṇi dvitīyā).

अनुक्ते कर्मणि द्वितीया स्यात्। हरिं भजति। अभिहिते तु कर्मादौ प्रथमा।

हरिः सेव्यते। लक्ष्म्या सेवितः।

अनुक्ते (अनभिहिते or अकथिते) = where the Object or कर्म is not denoted (a sentence in the form of कर्तृवाच्य or if the verb is devoid of an affix either of a

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तिङ्, कृत् or a तद्धित or in a समास), कर्मणि द्वितीया स्यात् = the second case-affix (द्वितीयाविभक्ति) is employed with the Object (Accusative Case).

In the *'Karmakāraka'* (Accusative Case), the *dvitīyā-vibhakti* (Second Case-affix) is employed with the *'Karma'* (Object), if the object is not denoted (if the verb is devoid of an affix or in the form of a compound).

For example - हरिं भजति (he worships *Hari*), here (i) the desirable object is *Hari* to whom the act of worship is intended, (ii) the verb भजति is not employed with an affix either of तिङ्, कृत् or तद्धित or it is not a समास, (iii) the sentence - हरिं भजति is in the form of कर्तृवाच्य (active voice). Hence, the desirable object *'Hari'* is to be employed here with the Second case-affix (Accusative case) as - हरि + अम् = हरिम्.

अभिहिते (उक्ते) तु = when the object or कर्म is denoted or specified (in the कर्मवाच्य (passive voice) by conjoining an affix with the verb), कर्मादौ प्रथमा = the first nominal-affix (प्रथमाविभक्ति) is employed with the Object.

The first nominal-affix *(prathamā-vibhakti)* is employed, if the Object *(Karma)* is denoted (if the verb is employed with an affix or in the form of a compound).

For example - हरिः सेव्यते (*Hari* is served). लक्ष्म्या हरिः सेवितः (*Hari* is served by *Lakṣmī*). Here, (i) the desirable object is *Hari* to whom the act of service is intended, (ii) the verbs (सेवति and सेवितः) are employed with the affixes as - तिङ् (सेव्यते) and कृत् (सेवितः), and (iii) the sentence - हरिः सेव्यते and लक्ष्म्या हरिः सेवितः are in कर्मवाच्य (passive voice). Hence, the desirable Object *'Hari'* is inflected here by the nominative case-affix (हरि + सु = हरिः).

१२० - अकथितञ्च । १ । ४ । ५१ । (akathitañca).

अपादानादिविशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात्।

अपादानादिविशेषैः = in any peculiar case like Ablative (other than the Accusative case). अविवक्षितं (अकथितम्) = which is not specified or spoken of, कारकं = the relation subsisting between a verb and a noun as well as other words in a sentence (syntax), कर्मसंज्ञं स्यात् = is to be termed as an Object.

If the relation (case) is not specified in any peculiar cases i.e. Ablative or the like, the Second Case-affix is employed with the Object.

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दुह्याच्पच्दण्डरुधिप्रच्छिचिब्रूशासुजिमथ्मुषाम्।
कर्मयुक् स्यादकथितं तथा स्यान्नीहृकृष्वहाम्।।

कर्मयुक् स्याद् अकथितं = the second case-affix is to be employed with the अकथितकर्म or गौणकर्म (Secondary Object).

In connection with the sixteen verbs like *'duh'* and their synonyms (denoting the same sense), the second case-affix is employed with the *'gauṇa karma'* (Secondary Object).

Such as - दुह् (to milk) = दुह प्रपूरणे = गां दोग्धि पयः - (he milks the cow for milk). Here, milk is the desirable object and the cow is the secondary object. As the milk is milked from the cow (गो), the word गो would have been specified in the ablative case as - गोः दोग्धि पयः (the milk is milked from the cow). But the second case-affix (द्वितीयाविभक्ति) is employed with the unspecified secondary object (गो) as गाम् due to connection of the verb दुह्. Accordingly -

याच् (to ask for) = बलिं याचते वसुधाम् - (he asks for the earth from *Vali*). Instead of the ablative case as - बलेः, the second case-affix (द्वितीयाविभक्ति) is employed with the unspecified secondary object - बलिम्, due to connection of the verb याच् (टुयातृ याच्ञायाम्).

पच् (to cook) = तण्डुलान् ओदनं पचति - he cooks raw rice for the boiled rice). Instead of the instrumental case as - तण्डुलैः, the second case-affix (द्वितीयाविभक्ति) is employed with the unspecified secondary object - तण्डुलान्, due to connection of the verb पच् (डुपचष् पाके).

दण्ड् (to fine) = गर्गान् शतं दण्डयति - (He fines the *Gargas* a hundred pieces of Rupees). Instead of ablative case as - गर्गेभ्यः, the second case-affix is employed as - गर्गान् due to connection of the verb दण्ड् (दण्ड दण्डनिपातने).

रुधि (to obstruct) = व्रजम् अवरुणद्धि गाम् - (he shuts up the cow in the cow-pen). Instead of the locative case as - व्रजे, the second case-affix is employed as - व्रजम् due to connection of the verb रुधि (रुधिर् आवरणे).

प्रच्छि (to ask or inquire) = माणवकं पन्थानं पृच्छति - (he asks the boy about the road). Instead of the ablative case as - माणवकात्, the second case-affix is employed as - माणवकम्, due to connection of the verb प्रच्छि (प्रच्छ् ज्ञीप्सायाम्).

चि (to collect or to pluck) = वृक्षम् अवचिनोति फलानि - (he gathers fruits from

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the tree). Instead of the ablative case as - वृक्षात्, the second case-affix is employed as - वृक्षम्, due to connection of the verb चि (चिञ् चयने).

ब्रू (to speak) = माणवकं धर्मं ब्रूते - (he expounds virtue to the boy). Instead of the dative case as - माणवकाय, the second case-affix is employed as - माणवकम्, due to connection of the verb ब्रू (ब्रूञ् वक्तायां वाचि).

शास् (to instruct) = माणवकं धर्मं शास्ति - (he teaches virtue to the boy). Instead of the dative case as - माणवकाय, the second case-affix is employed as - माणवकम्, due to connection of the verb शास् (शासु आनुशिष्टौ).

जि (to conquer) = शतं जयति देवदत्तम् - (he wins a hundred from *Devadatta*). Instead of the ablative case as - देवदत्तात्, the second case-affix is employed as - देवदत्तम्, due to connection of the verb जि (जि जये).

मथ् (मन्थ्) (to churn) = सुधां क्षीरनिधिं मथ्नाति - (He churns out ambrosia from the ocean of milk). Instead of the fourth case (सुधायै), the second case-affix is employed (सुधाम्) due to connection of मथ् (मन्थ विलोडने).

मुष् (to steal) = देवदत्तं शतं मुष्णाति - (he steals a hundred from *Devadatta*). Instead of the ablative case as - देवदत्तात्, the second case-affix is employed as - देवदत्तम्, due to connection of the verb मुष् (मुष् स्तेये).

तथा स्यात् = so too of the following -> नी (to take or to lead) - ग्रामम् अजां नयति - (he leads the goat to the village). हृ (to take away) - ग्रामम् अजां हरति (he takes away the goat to the village). कृष् (to drag) - ग्रामम् अजां कर्षति - (he drags the goat to the village). वह् (to carry) - ग्रामम् अजां वहति - (he carries the goat to the village). Instead of the ablative case as - ग्रामात्, the second case-affix is employed as - ग्रामम् due to connection of the verbs like नी (णीञ् प्रापणे), हृ (हृञ् हरणे), कृष् (कृष् विलेखने) and वह् (वह प्रापणे), .

अर्थनिवन्धनेयं संज्ञा (वार्तिक) = the second case-affix is also employed with the object if that denotes the same sense (synonyms) of the above verbs.

The verb भिक्ष् (to ask for) in the same sense of याच् (to ask for) is applied as - बलिं भिक्षते वसुधाम् - (he asks or begs for the earth from *Vali*). Instead of the ablative case as - बलेः, the second case-affix is employed as - बलिम्, as it is unspecified.

Similarly, the verbs भाषते (talks), अभिधत्ते (speaks), वक्ति (tells) in the same

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sense of ब्रूते (speaks) are applied as - माणवकं धर्मं भाषते अभिधत्ते वक्ति इत्यादि - (he expounds/talks/teaches/speaks virtue to the boy). Instead of the dative case as - माणवकाय, the second case-affix is employed as - माणवकम्, as the object is unspecified.

- Notes on the second case termination (द्वितीयाविभक्ति or कर्मकारक) -

Also the Second case-affix (Accusative case) is inflected with words in the following instances -

(i) - The Second case-affix is inflected with the words in the sense of - देश (place), काल (a portion of time), भाव (in the occurrence of) and गन्तव्योऽध्वा (an approachable way) when they come in connection with an intransitive verb (अकर्मक धातु). Such as - कुरून् स्वपिति (to let the *Kurus* to sleep). मासमास्ते (he sits quietly a month). गोदोहमास्ते (waiting for the cow to be milked). क्रोशमास्ते (to approach a distance of a *krosa*). (अकर्मकधातुभिर्योगे देशः कालो भावो गन्तव्योऽध्वा च कर्मसंज्ञक इति वाच्यम्).

(ii) - The Second case-affix is inflected with the Agent (अण्यन्त) ending with the affix णिच् if that come in connection with the verbs and their synonyms like - गति (गम्, इण्, या &c. - motion), बुद्धि (बुध्, ज्ञा, बिद् & c. - understanding), प्रत्यवसान (खाद्, भक्ष्, अद् &c. - feeding), शब्दकर्म (वद्, ब्रुङ्, भाष्, वच् &c. - teaching) as well as अकर्मकधातु (intransitive verbs like - शी, स्था, वस् &c.). Such as - शत्रुनगमयत् स्वर्गं वेदार्थं स्वानवेदयत्। आशयज्ञामृतं देवान् वेदमध्यापयद्विधिम्।।
आसयत् सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः।।

Let my recourse be that *śrīhari* (स मे श्रीहरिर्गतिः) who has had - (i) शत्रुनगमयत् स्वर्गं (let the enemies to go the heaven) , (ii) वेदार्थं स्वानवेदयत् (let the meanings of the Vedas for well understanding) , (iii) आशयज्ञामृतं देवान् (let the ambrosia to feed gods), (iv) वेदमध्यापयद्विधिम् (taught or let know the Vedas to *Brahmā*) and (v) आसयत् सलिले पृथ्वीं (let the earth be placed in the sea). (गतिबुद्धिप्रत्यवसानअर्थशब्द-कर्माकर्मकाणामणि कर्ता स णौ).

(iii) The Second case-affix is inflected with the base or receptacle (आधार) when that comes after the verbal roots - शीङ् (to sleep), स्था (to stay) or

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आस् (to be, to live or to exist) prefixed by the preposition अधि (over). Such as - अधिशेते, अधितिष्ठति, अध्यास्ते वा वैकुण्ठं हरिः (Lord *Hari* sleeps, stays or lives in the heaven). (अधिशीङ्स्थासां कर्म। १।४।४६).

(iv) The Second case-affix is inflected with the base or receptacle (आधार) when that comes after the verbal root - विश् (to enter into) prefixed by both the prepositions अभि (opposite) and नि (out). Such as - अभिनिविशते सन्मार्गम् (he is clinging to the righteous path). (अभिनिविशश्च। १।४।४७).

(v) The Second case-affix is inflected with the base or receptacle when that comes after the verbal root - वस् (to dwell) prefixed by the prepositions उप (near to), अनु (after), अधि (over) or आङ् (as far as). Such as - उपवसति, अनुवसति, अधिवसति, आवसति वा वैकुण्ठं हरिः (Lord *Hari* resides in the heaven). (उपान्वध्याङ्वसः। १।४।४८).

(vi) The Second case-affix is inflected with the words those come in connection with (i) the pronominal उभ or सर्व when employed by the affix तस् (उभयतः - both sides or सर्वतः - around), (ii) the word - धिक् (an interjection of displeasure, what a pity !) and (iii) an आम्रेडित (reduplicate). Such as - उभयतः कृष्णं गोपाः (*Gopas* are both sides of the *Kṛṣṇa*). सर्वतः कृष्णम् (around the *Kṛṣṇa*). धिक्कृष्णाभक्तम् (a reproach to the inconsistent to *Kṛṣna*). उपर्युपरि लोकं हरिः (*Hari* is just above the earth). अध्यधिलोकम् (on high the earth/just above the earth). अधोऽधोलोकम् (just bellow the earth). Also the second case-affix is employed with the words those come in connection with ऋत &c. Such as - पुरुषाराधनमृते (without adoration to the Soul). (उभसर्वतसोः कार्या, धिगुपर्यादिषु त्रिषु। द्वितीयाम्रेडितान्येषु, ततोऽन्यत्रापि दृश्यते।।).

(vii) The Second case-affix is served with the words those come in connection with अभितः (opposite), परितः (all around), समया (between, near), निकषा (near, close by) हा (a particle expressing grief or pain) and प्रति (back again, towards). Such as - अभितः कृष्णम् (opposite to *Kṛṣna*). परितः कृष्णम् (all around the *Kṛṣna*). ग्रामं समया (near by the village). निकषा लङ्काम् (close by *Laṅkā*). हा कृष्णाभक्तम् (ah inconsistent to *Kṛṣna*). ऋते कृष्णम् (without *Kṛṣna*). बुभुक्षितं न प्रतिभाति किञ्चित् (one who pinched with hunger does not perceive anything). (अभितःपरितःसमयानिकषाहाप्रतियोगेऽपि).

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(viii) The Second case-affix is employed with the word that come in connection with the indeclinables - अन्तरा (inside, between, middle) and अन्तरेण (except, without). Such as - अन्तरा त्वां मां वा हरिः (*Hari* is in between you and me). अन्तरेण हरिं न सुखम् (except *Hari* there is no happiness). (अन्तराऽन्तरेण युक्ते। २।३।४).

(ix) The Second case-affix is employed with the word that come in connection with the preposition अनु (after), if that is an expressive of a verb (कर्मप्रवचनीय) as well as an indicator of the relation of लक्ष्यलक्षण (characterised by a mark). Such as - जपमनु प्रावर्षत् (it rained after muttering a prayer) (अनुर्लक्षणे।२।४।८४).

(x) The Second case-affix is inflected with the word that comes in connection with the preposition अनु (after), if that is an expressive of a verb (कर्मप्रवचनीय) as well as prefixed to a word in the third case-affix. Such as - नदीमन्ववसिता सेना (the soldiers are gathered to the river). (तृतीयार्थे। १।४।८५).

(xi) The Second case-affix is inflected with the word that comes in connection with the preposition अनु (after), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of हीन (absence). Such as - अनु हरिं सुराः (Gods except *Hari*). (हीने। १।४।८६).

(xii) The Second case-affix is inflected with the word that comes in connection with the preposition उप (nearer to), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of अधिक (excess). Such as - उप हरिं सुराः (Gods surpassing *Hari*). (उपोऽधिके च। १।४।८७).

(xiii) The Second case-affix is inflected with the word that comes in connection with the preposition सु (well), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of पूजा (praise). Such as - सुसिक्तम् (well sprinkled/well soaked). सुस्तुतम् (well praised). (सुः पूजायाम्। १।४।९४).

(xiv) The Second case-affix is inflected with the word that comes in connection with the preposition प्रति (back again) or परि (around) or अनु (after), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of लक्षण (a distinctive mark), इत्थम्भूताख्यान (being in this state), भाग (a fraction) or वीप्सा (repetition). Such as - लक्षणार्थे - वृक्षं प्रति परि अनु वा विद्योतते विद्युत्

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(the tree is illuminating/manifesting the presence of lightning). इत्थम्भूताख्यानार्थे - भक्तो विष्णुं प्रति परि अनु वा (the devotee is devoted to *Viṣṇu*). भागार्थे - हरिं प्रति परि अनु वा लक्ष्मीः (*Lakṣmī* is the part of *Hari*). वीप्सार्थे - वृक्षं वृक्षं प्रति परि अनु वा सिञ्चति (he is sprinkling to each of the trees). (लक्षणेत्थम्भूताख्यानभागवीप्सासु प्रतिपर्यनवः। १।४।९०).

(xv) The Second case-affix is inflected with the word that comes in connection with the preposition अति (beyond), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of पूजा (praise) or अतिक्रमण (excess) . Such as - पुजार्थे - अति सिक्तम् (well sprinkled). अतिस्तुतम् (well praised). अतिक्रमणार्थे - अति देवान् कृष्णः (Lord *Kṛṣṇa* is above the gods). (अतिरतिक्रमणे च। १।४।९४).

(xvi) The Second case-affix is inflected with the word that comes in connection with the preposition अभि (opposite), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of लक्षण (a distinctive mark), इत्थम्भूताख्यान (being in this state) or वीप्सा (repetition) , but not in case of the word भाग (a fraction). Such as - लक्षणार्थे - हरिमभिवर्त्तते (जयः) (Lord *Hari* is present being manifested by the exclamation 'victorious'). इत्थम्भूताख्यानार्थे - भक्तो हरिमभि (the devotee is devoted to *Hari*). वीप्सार्थे - देवं देवमभि सिञ्चति (he is sprinkling each of the deities). (अभिरभागे। १।४।९१).

(xvii) The second case-affix is inflected with the word that comes in connection with the word in the sense of काल (a portion of time) or अध्व (a way), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denotes the sense of अत्यन्तसंयोग or निरन्तरसंयोग (excess or constant contact). Such as - मासं कल्याणी (the month is auspicious). मासमधीते (he is reading for a month). मासं गुडधानाः (putting in molasses for a period of one month). क्रोशं कुटिला नदी (the curved river flows a *krośa* distant). क्रोशमधीते (he reads a *krośa* long). क्रोशं गिरिः (the hill is of a *krośa* distant). (कालाध्वनोरत्यन्तसंयोगे। २।३।५).

(xviii) The Second case-affix is inflected with the word that comes in connection with the preposition अपि (verily), if that is an expressive of a verb (कर्मप्रवचनीय) as well as denote the sense of पदार्थ (the meaning of a word),

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सम्भावना (competency), अन्ववसर्ग (following one's own will), गर्हा (abuse) or समुच्चय (aggregation). Such as - सर्पिषोऽपि स्यात् (a drop of clarified butter). अपि स्तूयाद् विष्णुम् (can devotion be made to *Viṣṇu*?). अपि स्तुहि (devotion be made according to one's own will). धिग्देवदत्तम् अपिस्तूयाद् वृषलम् (a reproach to *Devadatta* who devotes a *śudra* tribe). अपि सिञ्च अपि स्तुहि (do spray and devout). (अपिः पदार्थसम्भावनान्ववसर्गगर्हासमुच्चेषु।१।४।९९).

कर्तृवाच्यप्रयोगे तु द्वितीया कर्तृकारके। धिक्प्रतीत्यादिभिर्योगे क्रिययाश्च विशेषणे।।
ऋतेविनादिभिश्चैव द्वितीया समता मता।।

१२१ - स्वतन्त्रः कर्ता। १।४।५४। (svatantraḥ kartā).

क्रियायां स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात्।

क्रियायां = in the verb (by means of action), स्वातन्त्र्येण = arbitrarily, विवक्षितोऽर्थः = (whatever) the intended meaning is expressed, कर्ता स्यात् = be termed as an Agent or कर्ता.

In the verb, whatever the intended meaning is arbitrarily expressed be termed as the *'kartā'* (the Performer of the action).

For example - पचति (cooking) is a verb. By the utterance of this verb the Agent is revealed spontaneously like 'the cook cooks', 'the fire cooks', 'the fuel cooks'. In these sentences, the verb 'cooking' is arbitrarily expressing the sense of the action by intensifying the Agent (कर्ता) i.e. 'the cook' or 'the fire' or 'the fuel'. So, the Agent (the achiever of the desirable object) is manifested by means of the verb (cooking).

१२२ - साधकतमं करणम्। १।४।४२। (sādhakatamaṁ karaṇam).

क्रियासिद्धौ प्रकृष्टोपकारकं करणसंज्ञं स्यात्।

क्रियासिद्धौ = in accomplishment of the action, प्रकृष्टोपकारकं = which is the appropriate auxiliary, करणसंज्ञं स्यात् = is termed as Instrument.

In the accomplishment of *'kriyā'* (action), the appropriate auxiliary is termed as *'karaṇa'* (Instrument).

For example - सः अश्वेन ग्रामं गच्छति (he is going to the village by the

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horse). Here the horse (अश्व) is the auxiliary cause (instrument) for the accomplishment of the object i.e. the village (ग्राम) by means of the action going (गच्छति). So the relation (case) of the Agent (सः) with the Instrument (अश्व) is called as *'karaṇa kāraka'* (Instrumental case).

क्रियाया परिनिष्पत्तिर्यद्व्यापारादनन्तरम्।
विवक्षते यदा तत्र करणं तत्तदास्मृतम्।।

६ १२३ - **कर्तृकरणयोस्तृतीया।** २।३।१८। (kartṛkaraṇayostṛtīyā).

अनभिहिते कर्तरि करणे च तृतीया स्यात्। रामेण बाणेन हतो वाली।

अनभिहिते = if unspecified, कर्तरि करणे च = with the Agent as well as the Instrument, तृतीया स्यात् = the third case-affix is inflected.

The *'tṛtīyā-vibhakti'* (third case-affix) is inflected with the *'kartā'* (the Agent) and the *'karaṇa'* (the Instrument), if unspecified.

For example - रामेण बाणेन हतो बाली (*Bālī* was killed by *Rāma* with an arrow). Here, the intended object i.e. killing the *Bālī* (हतो बाली) has been accomplished with the appropriate auxiliary instrument i.e. an arrow (बाण) by the Agent *Rāma* (राम). As there is no such specification (अनभिहिते), the third case-affix is inflected here, both with the Agent and the Instrument, as - रामेण (राम + टा) & बाणेन (बाण + टा).

- Notes on the third case termination (तृतीयाविभक्ति or करणकारक) -

Also the Third Case-affix (Instrumental case) is inflected with words in the following instances -

(i) The words pertaining to प्रकृत्यादिगण viz. प्रकृति (nature), प्राय (mostly, generally), गोत्र (lineage, race), सम (regular), विषम (irregular), द्वि (two), पञ्च (five), सुख (pleasure), दुःख (pain) &c. are inflected by the third case-affix when applied to. Such as - प्रकृत्या चारुः (pleasant by nature). प्रायेण याज्ञिकः (mostly sacrificial). गोत्रेण गार्ग्यः (the descendant of *Garga* by lineage). समेनैति (goes by regular). विषमेणैति (goes by irregular). द्विद्रोणेन धान्यं क्रीणाति (he buys two *droṇas* of grains). पञ्चकेन पशून्गृह्णाति (he is purchasing animals with five coins). सुखेन दुःखेन वा याति (he goes with happy or goes with unhappy) &c. (प्रकृत्यादिभ्य उपसंख्यानम्).

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(ii) Any secondary word (अप्रधान) when comes in connection with the indeclinable - सह (together with), साकम् (associated with) or सार्धम् (accompanied by) the third case-affix is employed there. Such as - पुत्रेण सह आगतः पिता (the father came together with his son). पुत्रेण साकं आगतः पिता (the father came associated with his son). पुत्रेण सार्धं आगतः पिता (the father came accompanied by his son). (सहयुक्तेऽप्रधाने। २।३।१९).

(iii) The third case-affix is employed with the deformed part (अङ्गविकार) if that causes deformity (handicap) of the body. Such as - चक्षुषा काणः (blind by vision). पादेन खञ्जः (lame by leg). (येनाङ्गविकारः। २।३।२०).

(iv) The third case-affix is employed with the word that is an expressive of a portion of time (काल) or distance of a way (अध्व) if the result is accomplished (fulfillment of the purpose). Such as - अह्नाऽनुवाकोऽधीतः (by the day he read the chapter successively), क्रोशेनाऽनुवाकोऽधीतः (he read the chapter successively a *krośa* long). (अपवर्गे तृतीया। २।३।६). If the result is not accomplished, instead of third case-affix, the second case-affix is to be employed there. Such as - मासमधीतो नायातः (he read for a month but did not succeed).

(v) That is called हेतु (a cause) by what the effect like a द्रव्य (substance), a गुण (quality) or a क्रिया (action) is accomplished. The third case-affix is employed with the cause of an effect. Such as - दण्डेन घटः (a pot because of the staff). पुण्येन गौरः (fairness owing to virtue). पुण्येन दृष्टो हरिः (perceived *Hari* due to virtue). अध्ययनेन वसति (he is staying on account of study). (हेतौ। २।३।१३).

(vi) The third case-affix is employed with the word that endowed with such quality which reveals to a peculiar character. Such as - जटाभिः तापसः (an ascetic by the clotted or twisted hair). (इत्थम्भूतलक्षणे।२।३।२१).

(vii) The third (also the second) case-affix is employed optionally with the object when the preposition सम् (with) comes in connection with the verbal root ज्ञा (to know). Such as - पित्रा पितरं वा संजानीते (he is known by his father). (संज्ञोऽन्यतरस्यां कर्मणि। २।३।२२).

(viii) The third (also the second) case-affix is employed optionally with

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the object when that comes in connection with the verbal root दिव् (to play). Such as - अक्षान् अक्षैर्वा दिव्यति (he is playing the dices). (दिवः कर्म च।१।४।४३).

तृतीया करणे चैव कर्मवाच्यस्य कर्तरि। सहार्थैश्च तथा हेतौ प्रकृत्यादिभ्य एव च।।
ऊनार्थैर्वारणार्थैश्च सदृशार्थैस्तथैव च। अङ्गिनो विकृतिर्येन तृतीया स्यात्तदङ्गतः।।

१२४ - **कर्मणा यमभिप्रैति स सम्प्रदानम्।** १।४।३२। (karmaṇā yamabhipraiti sa sampradānam).

दानस्य कर्मणा यमभिप्रैति स संप्रदानसंज्ञः स्यात्।

दानस्य कर्मणा = with the object of gift, यमभिप्रैति = to whom the Agent wishes to connect, स संप्रदानसंज्ञः स्यात् = that relation is termed as Recipient (Dative case).

To whom the Agent wishes to connect with the object of gift, that (the Recipient) is termed as *'sampradāna kāraka'* (Dative case).

१२५ - **चतुर्थी सम्प्रदाने।** २।३।१३। (caturthī sampradāne).

चतुर्थी सम्प्रदाने स्यात्। विप्राय गां ददाति।

The *'caturthī-vibhakti'* (fourth case-affix) is to be inflected with the Recipient (*sampradāna*).

For example - (सः) विप्राय गां ददाति (he gives a cow to the *Brāhmaṇa*). Here, the Agent (सः) wishes to connect with the Recipient (विप्र) by means of the Object of gift i.e. a cow (गो). In this context, the relation (case) of the agent with the recipient is called as Dative. So the fourth case-affix is inflected here with the recipient as - (विप्र + ङे = विप्राय).

१२६ - **नमः-स्वस्ति-स्वाहा-स्वधाऽलं-वषड्योगाच्च।** २।३।१६। (namaḥ-svasti-svāhā-svadhā'lam-vaṣaḍyogācca).

एभिर्योगे चतुर्थी। हरये नमः। प्रजाभ्यः स्वस्ति। अग्नये स्वाहा। पितृभ्यः स्वधा। अलमिति पर्याप्त्यर्थग्रहणम्। तेन दैत्येभ्यो हरिरलं, प्रभुः, समर्थः, शक्त इत्यादि।

Also the *'caturthī-vibhakti'* (fourth case-affix) is inflected with the words when they come in connection with the reverential addresses or religious invocations like *'namaḥ' 'svasti' 'svāhā' 'svadhā' 'alam' & 'vaṣaṭ'*.

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Such as - हरये नमः (salutation to *Hari*), प्रजाभ्यः स्वस्ति (prosperity to the People), अग्नये स्वाहा (an offering to Fire), पितृभ्यः स्वधा (an offering to ancestors). अलमिति पर्याप्तिर्थ ग्रहणम् = the word - अलम् denotes the sense of sufficiency (adequate) and also its synonyms like - प्रभुः, समर्थः, शक्त. Such as - तेन दैत्येभ्यो हरिः अलं (*Hari* is enough for the titans), तेन दैत्येभ्यो हरिः प्रभुः (*Hari* is the master for the demons), तेन दैत्येभ्यो हरिः समर्थः (*Hari* is a match for the titans), तेन दैत्येभ्यो हरिः शक्तः (*Hari* is able to overcome the titans). इन्द्राय वषट् (an exclamatory oblation to *Indra*).

- Notes on fourth case termination (चतुर्थीविभक्ति or संप्रदानकारक) -

Also the Fourth case-affix (Dative case) is inflected with the words in the following instances -

(i) With an aim of action (क्रिया) to whom the Agent wishes to connect, the fourth case-affix is inflected there. Such as - पत्ये शेते (she sleeps with the husband with an aim of love). (क्रियया यमभिप्रैति स संप्रदानम्).

(ii) Where purchase (hire) is made in exchange of money, the fourth case-affix is inflected optionally with the instrument. Such as - शतेन शताय वा परिक्रीतः (he hired for a hundred). (परिक्रयणे संप्रदानमन्यतरस्याम्। १।४।४४).

(iii) On account of तदर्थ (for the purpose thereof), the fourth case-affix is inflected with the प्रयोजन (the purpose). Such as - मुक्तये हरिं भजति (he worships *Hari* for the sake of liberation). (तादर्थ्ये चतुर्थी वाच्या).

(iv) In connection with the verbal root रुच् (to like), the fourth case-affix is inflected with the प्रीयमाण (delighted). Such as - हरये रोचते भक्तिः (devotion makes please to *Hari*). (रुच्यर्थानां प्रीयमाणः।१।४।३३).

(v) In connection with the verbal roots श्लाघ् (to praise) ह्नुङ् (to take away) स्था (to stay) शप (to blame), the fourth case-affix is inflected with the ज्ञाप्स्यमान (desired). Such as - गोपी स्मरात् कृष्णाय श्लाघते ह्नुते तिष्ठते शपते वा (the *Gopi* is praising/taking away/staying/abusing to *kṛṣṇa* because of love). (श्लाघह्नुङ्स्थाशपां ज्ञाप्स्यमानः। १।४।३४).

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(vi) In connection with the ण्यन्त धृङ् धातु (धारयति) (to debt), the fourth case-affix is inflected with the उत्तमर्ण or ऋण अर्पयिता (giver/ financer). Such as - भक्ताय धारयति मोक्षं हरिः (*Hari* bestows salvation for the devotee). (धारेरुत्तमर्णः। १।४।३५).

(vii) In connection with the स्पृह् धातु (स्पृहा) (desire for), the fourth case-affix is inflected with the इष्ट or ईप्सित (desired). Such as - पुष्पेभ्यः स्पृहयति (he desires for flowers). (स्पृहेरीप्सितः। १।४।३६).

(viii) In connection with the verbs क्रोध (to be angry with) द्रोह (to be enemy against) ईर्ष्या (to be jealous with) असूया (to be envious with) and their synonyms, the fourth case-affix is inflected with the intended person. Such as - हरये क्रुध्यति द्रुह्यति ईर्ष्यति असूयत् वा (he is angry with/enemy against/jealous with/envious with *Hari*). (क्रुध्द्रुहेर्ष्यासूयार्थानां यं प्रति कोपः। १।४।३७).

In connection with these verbal roots like क्रुध् (to be angry with) द्रुह् (to be enemy against) ईर्ष्या (to be jealous with) असूया (to be envious with), and their synonyms, when prefixed with a preposition, the second case-affix, instead of the fourth case-affix, is inflected with the intended person. Such as - क्रुरमभिक्रुध्यति, क्रुरमभिद्रुह्यति (he is angry with the enemy).

(ix) The fourth case-affix is inflected in connection with the word हित (wholesome). Such as - ब्राह्मणाय हितम् (wholesome for the *Brāhmaṇa*). (हितयोगे च).

(xi) By means of action intensifying movement (गत्यर्थक) by the verbal roots like गम्, इण्, ब्रज्, या, चल् (to move), if physical effort is made for the accomplishment of results, the second case-affix as well as the fourth case-affix is inflected in connection with these verbs, but not when denoting a way. Such as - ग्रामं ग्रामाय वा गच्छति (he is going to the village). (गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि। २।३।१२).

(xi) Exceptionally, the second case-affix is to be substituted by the third case-affix and the fourth case-affix is to be substituted by the second case-affix in connection with the verbal root यज् (to worship). Such as - पशुं रुद्राय ददाति is to be converted as - पशुना रुद्रं ददाति (he is offering animal to *Rudra*). (यजेः कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा).

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संप्रदाने चतुर्थी स्यात् तादर्थ्ये च क्रियायुते। रुच्यर्थानां प्रीयमाणे नमोयोगे च सा भवेत्।।

१२७ - ध्रुवमपायेऽपादानम्। १।४।२४। (dhruvamapāye'pādānam).

अपायो-विश्लेषस्तस्मिन्साध्ये यद् ध्रुवं-अवधिभूतं कारकं तदपादानं स्यात्।

अपायो-विश्लेषः = departure or separation (ablation), तस्मिन् साध्ये = when this (ablation) is expressed, यद् ध्रुवं (अवधिभूतम्) = which is the fixed (stagnant) point, कारकं = the inflected relation of the word, तदपादानं स्यात् = (such relation) is called as अपादान or Ablation.

In the expression of separation or departure of an object from a fixed (stagnant) point, such relation is called as *'apādāna'* (Ablation).

१२८ - अपादाने पञ्चमी। २।३।२८। (apādāne pañcamī).

अपादाने पञ्चमी स्यात्। ग्रामादायाति। धावतोऽश्वात्पततीत्यादि।

In the *'apādāna kāraka'* (Ablative case), the *'pañcamī-vibhakti'* (fifth case-affix) is inflected with the stagnant point.

Such as - (सः) ग्रामाद् आयाति (he comes from the village). In this sentence the word - आयाति (he comes) is an ablation or separation from the fixed point i.e. the village (ग्राम). Accordingly - (सः) धावतः अश्वात् पतति (he falls from a galloping horse). In this sentence the word - पतति (he falls) is an ablation (separation) from the fixed point i.e. the galloping horse (धावतः अश्व). Hence, the fifth case-affix (पञ्चमीविभक्ति) has been inflected with the Stagnant point (ध्रुवम्) i.e. - the ग्राम and the अश्व as - ग्रामाद् (ग्राम + ङसि) and अश्वात् (अश्व + ङसि) respectively.

- Notes on fifth case termination (पञ्चमीविभक्ति or अपादानकारक) -

Also the Fifth case-affix (Ablative case) is to be inflected with words in the following instances -

(i) In the sense of creation (जात), the fifth case-affix is inflected with the natural creator (producer). Such as - ब्रह्मणः प्रजाः प्रजायन्ते (from the *Brahmā* the progeny has been raised up/People are created from the *Brahmā*). (जनिकर्तुः प्रकृतिः। १।४।३०).

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(ii) The fifth case-affix is optionally inflected with the हेतु (a cause) if that is a non-feminine word (अस्त्रियाम्) and an expressive of a quality. Such as - जाड्यात् जाड्येन वा बद्धः (fastened because of stupidity). (विभाषा गुणेऽस्त्रियाम्। २।३।२५). In case of a feminine, the third case-affix is inflected with the हेतु (a cause). Such as - बुद्ध्या मुक्तः (emancipated because of understanding/cognition). (स्त्रीलिङ्गे तु तृतीया).

(iii) The inflection of the fifth case-affix is optional with the word that come in connection with पृथक् (severally), विना (except) or नाना (different). Such as - पृथग् रामेण रामाद् रामं वा (separated by *Rāma*/apart from *Rāma*/differentiated by *Rāma*). विना रामेण रामाद् रामं वा (except *Rāma*). नाना रामेण रामाद् रामं वा (without *Rāma*). (पृथग्विनानानाभिस्तृतीयाऽन्यतरस्याम्। २।३।३२).

(iv) The fifth case-affix is inflected with the words those come in connection with अन्य (another), भिन्न (separate), आराद् (आराद् दूर समीपयोः - near to/far from), इतर (another), ऋते (except), दिक्शब्द (a direction), अञ्चूत्तरपद like प्राक्, प्रत्यक् (the subsequent word with अञ्चु), words like दक्षिणा, उत्तरा composed with the affix - आच् (आ) and words like दक्षिणाहि, उत्तराहि composed by the affix - आहि (far in). Such as - अन्यो भिन्न इतरो वा कृष्णात् (separation from *Kṛṣṇa*). आराद् वनात् (far from the forest). ऋते कृष्णात् (without *Kṛṣṇa*). पूर्वो ग्रामात् (towards east from the village). दिवि दृष्टः शब्दो दिक्शब्दः (sound produced from the space). तेन सम्प्रति देशकालवृत्तिना योगेऽपि भवति। चैत्रात्पूर्वः फाल्गुनः (*Phālguna* or March comes prior to *Chaitra* or April). प्राक् प्रत्यग्वा ग्रामात् (before the village). आच् - दक्षिणा ग्रामात् (in the south of the village). आहि - दक्षिणाहि ग्रामात् (far in the south of the village). (अन्यारादितरर्तेदिक्शब्दाञ्चूत्तरपदाजाहियुक्ते। २।३।२९).

(v) The prepositions अप (off) and परि (around) in the sense of वर्जन (leaving) and the preposition आङ् (as far as) in the sense of a limit (मर्यादा), if they are expressive of action (कर्मप्रवचनीय) and come in connection with a word, that is to be inflected by the fifth case-affix. Such as - अप हरेः संसारः (the world except *Hari*). परि हरेः संसारः (the world without *Hari*). आ मुक्तेः संसारः (the world upto salvation). (पञ्चम्यपाङ्परिभिः। २।३।१०).

(vi) The preposition प्रति (towards) in the sense of प्रतिनिधि (a representative) or प्रतिदान (in exchange of) and expresses to an action (कर्मप्रवचनीय) if

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comes in connection with a word, that is to be inflected by the fifth case-affix. Such as - प्रद्युम्नः कृष्णात् प्रति (*Pradyumna* is the representative of *Kṛṣṇa*). तिलेभ्यः प्रतियच्छति माषान् (he gives bean in exchange of sesamum). (प्रतिनिधिप्रतिदाने च यस्मात्। २।३।११).

(vii) In connection with the verbs denoting the sense of जुगुप्सा (aversion), विराम (cessation) and प्रमाद (negligence), the fifth case-affix is employed with the cause. Such as - पापात् जुगुप्सते (he censures from the sin). पापात् विरमति (he discontinues from the inauspiousness). धर्मात् प्रमाद्यति (he oversights the religion). (जुगुप्साविरामप्रमादार्थानामुपसंख्यानम्).

(viii) In connection with the verbs denoting the sense of भय (to fear) and त्राण (to protect), the fifth case-affix is employed with the cause. Such as - चोरात् विभेति (he fears from the thief). चोरात् त्रायते (protects from the thief). (भीत्रार्थानां भयहेतुः।१।४।२५).

(ix) The fifth case-affix is employed with the word when that comes in connection with the verb जि (to conquer) prefixed by the preposition परा (opposite). Such as - अध्ययनात् पराजयते (discontinues from the study). (पराजयेरसोढः।१।४।२६).

(x) In connection with the verb denoting the sense of वारण (to impede/oppose), the fifth case-affix is employed with the desirable object. Such as - यवेभ्यो गां वारयति (impeding the cow from barley). (वारणार्थानामीप्सितः।१।४।२७).

(xi) From whom अन्तर्धि or व्यवधान (hiding from view) is made, the fifth case-affix is employed there. Such as - मातुर्निलीयते कृष्णः (*Kṛṣṇa* is hiding himself from view of his mother). (अन्तर्धौ येनादर्शनमिच्छति।१।४।२८).

(xii) From whom उपयोग (learning/knowledge) is acquired, the fifth case-affix is employed with the आख्यात or उपदेष्टा (a speaker or preceptor). Such as - उपाध्यायादधीते (he is learning from the preceptor). (आख्यातोपयोगे।१।४।२९).

(xiii) In the matter of origin, the fifth case-affix is employed with उद्भव

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स्थान (place of origin). Such as - हिमवतो गङ्गा प्रभवति (the *Gangeys* is originated from the *Himalayas*). (भुवः प्रभवः। १।४।३०).

(xiv) In the elision of a word that ends with the affix - ल्यप्, the fifth case-affix is employed with the कर्म (object) and अधिकरण (base) of that word. Such as - in the statement of प्रासादमारुह्य प्रेक्षते, after the elision of the word ending with the affix - ल्यप् (आरुह्य), the कर्म (object) प्रासादम् is to be inflected by the fifth case-affix as - प्रासादात् प्रेक्षते (looking from the mansion). Accordingly, in the statement of आसने उपविश्य प्रेक्षते, after the elision of the word ending with the affix - ल्यप् (उपविश्य) the अधिकरण (base) आसने is to be inflected by the fifth case-affix as - आसनात् प्रेक्षते (looking from the seat). (ल्यब्लोपे कर्मण्यधिकरणे च).

(xv) In connection with the words denoting the sense of स्तोक (a little), अल्प (demunitive), कृच्छ्र (difficulty) and कतिपय (some), not in the sense of an animate, the fifth case-affix is employed optionally. Such as - स्तोकेन स्तोकाद् वा मुक्तः, अल्पेन अल्पाद् वा मुक्तः, कृच्छ्रेण कृच्छ्राद् वा मुक्तः and कतिपयेन कतिपयाद् वा मुक्तः (released with a difficulty). (करणे च स्तोकाल्पकृच्छ्रकतिपयस्या- सत्त्ववचनस्य। २।३।३३).

(xvi) In connection with the words denoting the sense of दूर and अन्तिक (far and near), the fifth case-affix is employed optionally. Such as - ग्रामस्य दूरात् दूरेण दूरं वा (far off the village). ग्रामस्य अन्तिकात् अन्तिकेन अन्तिकं वा (near to the village) (दूरान्तिकार्थेभ्यो द्वितीया च। २।३।३५).

(xvii) In connection with the word denoting the sense of a debt (ऋण) and becomes a cause, the fifth case-affix is employed there. Such as - शताद् बद्धः (caught for a hundred). (अकर्तृयदृणे पञ्चमी। २।३।११).

अपादाने ल्यबर्थे च योगे पूर्वादिभिस्तथा। उत्कर्षे पञ्चमी ज्ञेया हेत्वर्थे तु विभाषया।।
ऋते विनादिभिर्योगे पञ्चमी च स्मृता बुधैः।।

12 १२९ - षष्ठी शेषे। २।३।५०। (ṣaṣṭhī śeṣe).

कारकप्रातिपदिकार्थव्यतिरिक्तः स्वस्वामीभावादिसम्बन्धः शेषस्तत्र षष्ठी।
राज्ञः पुरुषः। कर्मादीनामपि सम्बन्धमात्रविवक्षयां षष्ठ्येव। सतां गतम्।
सर्पिषो जानीते। मातुः स्मरति। एधोदकस्योपस्कुरुते। भजे शम्भोश्चरणयोः।

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कारक-प्रातिपदिकार्थ-व्यतिरिक्तः = apart from the sense of relations in a sentence exhibited in the six varieties of cases (कर्तृ, कर्म, करण, संप्रदान, अपादान & अधिकरण), स्वस्वामीभावादिसम्बन्धः शेषः = remaining relations (other than the cases) viz. स्वस्वामीभाव (relation of the property and its master), जन्यजनकभाव (relation of the product and its producer), कार्यकारणभाव (relation of the effect and its cause) &c., तत्र षष्ठी = the sixth case-affix is inflected there.

Apart from the sense of relations in a sentence exhibited in the six varieties of cases, the *'ṣaṣṭhī-vibhakti'* (the sixth case-affix) is only inflected with the remaining relations (other than the cases).

Remaining relations (other than the cases), so to say, the relation of a noun with another noun. Example of स्व-स्वामीभाव (relation of the property and its master) - राज्ञः पुरुषः (the king's man).

Example of जन्य-जनकभाव (relation of the product and its producer) - बालस्य माता (the mother of the child).

Example of कार्य-कारणभाव (relation of effect and its cause) - मृत्तिकायाः घटः (the earthen pot) &c.

कर्मादीनाम् अपि सम्बन्धमात्रविवक्षयां षष्ठी एव = Also in the occurrence of any cases (Nominative, Accusative, Instrumental, Dative, Ablative & Locative), the sixth case-affix (षष्ठीविभक्ति) alone be employed, when it is intended to express the general relation. Such as -

सतां गतम् (the co-ordination of the virtuous) - in this expression, the sixth case-affix (षष्ठीविभक्ति) is employed alone with the कर्ता as - सताम् instead of सत् (Nominative case).

सर्पिषो जानीते (derived/produced from the butter) - in this expression, the sixth case-affix (षष्ठीविभक्ति) alone is employed with the करण as - सर्पिषः, instead of सर्पिषा (Instrumanal case).

मातुः स्मरति (he remembers his mother) - in this expression, the sixth case-affix (षष्ठीविभक्ति) alone is employed with the कर्म as - मातुः, instead of मातरम् (Accusative case).

एधोदकस्योपस्कुरुते (prepares wood and water for an oblation) - in this expression, the sixth case-affix (षष्ठीविभक्ति) alone is employed with the कर्म as - एधोदकस्य instead of एधोदकम् (Accusative case).

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Accordingly, भजे शम्भोश्चरणयोः (an adoration to the feet of *śiva*), in this expression, the sixth case-affix (षष्ठीविभक्ति) alone is employed with the कर्म as - शम्भोश्चरणयोः instead of शम्भोश्चरणौ (Accusative case).

- Notes on the sixth case termination (षष्ठीविभक्ति or संबन्ध) -

Also the Sixth case-affix is to be inflected with words in the following occasions -

(i) If the कर्त्ता and कर्म are unspecified (अनुक्त), in connection with a कृत् affix, the sixth case-affix is inflected instead of the nominative case or the accusative case. Such as - कृष्णस्य कृतिः (the performance of *Kṛṣṇa*). जगतः कर्ता कृष्णः (Lord *Kṛṣṇa* is the creator of the world). (कर्तृकर्मणोः कृति। २।३।६५).

(ii) In connection with a कृत्य affix, the sixth case-affix is inflected optionally instead of the nominative case. Such as - मया मम वा सेव्यो हरिः (*Hari* is served by me). (कृत्यानां कर्तरि वा। २।३।७१).

(iii) If the कर्त्ता is not specified (अनुक्त), the sixth case-affix is inflected with the expressive of locative case, when that come in connection with the word affixed by the क्त. Such as - इदमेषां आसितम् (पीठम्) (these seated here, a seat). इदमेषां शयितं (शय्या) (these slept here, a bed). इदमेषां भुक्तम् (पात्रम्) (these ate here, a pot). इदमेषां गतम् (मार्गः) (these gone here, a way). (अधिकरण वाचिनश्च। २।३।६७).

(iv) In connection with the word ending with the affix - क्त andan expressive of the present tense, the sixth case-affix is inflected there. Such as - राज्ञां मतः (he honours the King) राज्ञां बुद्धः (he is knowing the King) राज्ञां पूजितः (he is worshipping the King). (क्तस्य च वर्तमाने। २।३।६७).

(v) In connection with the synonyms of निमित्त like हेतु, कारण, प्रयोजन (a cause) most of the case-affixes are inflected with the pronominals. Such as - किं निमित्तं वसति (what for stays). केन निमित्तेन (what for). कस्मै निमित्ताय (what for). कस्य निमित्तस्य (what for). केषु निमित्तेषु (what for). Accordingly, किं कारणम् (what for) . को हेतुः (what for). किं प्रयोजनम् (what for) &c. (निमित्तपर्यायप्रयोगे सर्वासां विभक्तीनां प्रायदर्शनम्).

Of the word other than a pronoun, the inflection of nominative and accusative case-affix is forbidden if they come in connection with the word

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निमित्त (a cause) and its synonyms. Such as - ज्ञानेन निमित्तेन हरिः सेव्यः (*Hari* is served for knowledge). ज्ञानाय निमित्ताय (for sake of the knowledge) &c. (प्रायग्रहणादसर्वनाम्नः प्रथमाद्वितीये न स्तः).

(vi) In connection with the synonyms of दूर and अन्तिक (far and near), the sixth case-affix is inflected optionally. Such as - दूरं निकटं वा ग्रामस्य ग्रामाद्वा (far off the village/near to the village). (दूरान्तिकार्थैः षष्ठ्यन्यतरस्याम्। २।३।३४).

(vii) A preposition in the sense of द्युत (play or gamble) or क्रय-विक्रय (purchase and sale) if come in connection with the verbal root दिव् (play or gamble), the sixth case-affix is inflected optionally. Such as - शतस्य शतं वा प्रतिदीव्यति (he plays or gambles of a hundred). (विभाषोपसर्गे। २।३।५९).

(viii) The sixth case-affix is inflected optionally with both the सर्वनाम (a pronoun) and हेतु (a cause), if they are in the same receptacle (समानाधिकरण संबन्ध) with the sense of a cause. Such as - केन हेतुना वसति, कस्य हेतोर्वसति (what for he is staying). (सर्वनाम्नस्तृतीया च। २।३।२७).

(ix) The sixth case-affix alone be inflected in connection with the words ending in the affix अतसुच् (अतः) and its synonyms like असि, रिल, रिष्टातिल्, अस्ताति to compose the words like अधः (bellow), उपरि (above), पुरस्तात् (eastward), पुरः (in front of) उपरिष्टात् (high above). Such as - in connection with the word ending in the affix अतसुच् (तः) - ग्रामस्य दक्षिणतः (towards south of the village), in connection with the affix असि (अस्) - ग्रामस्य पुरः (in front of the village). in connection with the affix अस्ताति (अस्तात्) - ग्रामस्य पुरस्तात् (towards east of the village). in connection with the affix रिल् (इ) - ग्रामस्य उपरि (high above the village). in connection with the the affix रिष्टातिल् (रिष्टात्) - ग्रामस्य उपरिष्टात् (high above the village). (षष्ठ्यतसर्थप्रत्ययेन।२।३।३०).

(x) The second case-affix alone be inflected in connection with the word ending in the affix एनप् (एन) also the sixth case-affix is inflected by means of योगविभाग (separation of that which is usually connected). Such as - दक्षिणेन ग्रामम्। दक्षिणेन ग्रामस्य (towards south of the village). (एनपा द्वितीया)।

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(xi) The sixth case-affix is inflected optionally with the word when that come in connection with words like तुल्य, सदृश & सम, if not denoting the sense of तुलना or उपमा (comparison). Such as - कृष्णेन कृष्णस्य वा तुल्यः सदृशः समो वा (equal to *Kṛṣṇa*). (तुल्यार्थैरतुलोपमाभ्यां तृतीयान्यतरस्याम्। २।३।७२).

(xii) The sixth case-affix is inflected optionally with the word when that come in connection with words denoting the sense of आशीष्य (blessings), आयुष्य (promoting long life), मद्र (happiness) भद्र (propitious), कुशल (welfare), सुख (pleasure) and हित (wholesome). Such as - आयुष्यं चिरञ्जीवितं कृष्णाय कृष्णस्य वा भूयात् (let *Kṛṣṇa* be long life). मद्रं भद्रं कुशलं निरामयं हितं वा कृष्णाय कृष्णस्य वा भूयात् (let *Kṛṣṇa* be happy, propitious, auspicious, free from distemper and wholesome) (चतुर्थीचाशिष्यायुष्यमद्रभद्रकुशलसुखार्थहितैः।२।३।७३).

षष्ठी भवति सम्बन्धे कृदन्ते कर्तृकर्मणोः। तृतीया स्यात् तथा षष्ठी कृत्यानां कर्तृकारके।।
तुल्यार्थयोगे षष्ठी स्यात् तृतीया च विभाषया।।

१३० - आधारोऽधिकरणम्। १।४।४५। (ādhāro'dhikaraṇam).

कर्तृकर्मद्वारा तन्निष्ठक्रियाया आधारः कारकमधिकरणं स्यात्।

कर्तृकर्मद्वारा = by the Agent and the Object, तन्निष्ठक्रियाया आधारः = the site or the base on which the action is situated, कारकं अधिकरणं स्यात् = that relation (subsisting on the site) is termed as Locative Case (अधिकरणकारक).

By the *'kartā'* (Agent) or the *'karma'* (Object), the base or the site on which the action is situated, that relation subsisting on the site is termed as *'adhikaraṇa kāraka'* (Locative Case).

१३१ - सप्त्यम्यधिकरणे च। २।३।३६। (saptyamyadhikaraṇe ca).

अधिकरणे सप्तमी स्यात्। चकाराद् दूरान्तिकार्थेभ्यः। औपश्लेषिको वैषयिको-
अभिव्यापकश्चेत्याधारस्त्रिधा। कटे आस्ते। स्थाल्यां पचति। मोक्षे इच्छास्ति।
सर्वस्मिन्नात्मास्ति। वनस्य दूरे अन्तिके वा।

The *'saptamī-vibhakti'* (Seventh Case-affix) is inflected when the sense is that of the *'adhikaraṇa* (Location).

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चकाराद् दूरान्तिकार्थेभ्यः = the indiclinable च (and) mentioned in the aphorism (सप्तम्यधिकरणे च) signifies that the seventh case-affix (सप्तमी विभक्ति) is also be inflected with words denoting the sense of - दूर (far off) and अन्तिक (near to). Such as - वनस्य दूरे (far from the woods) and वनस्यअन्तिके (near the woods).

आधारस्त्रिधा = a site or base (location) is of three kinds viz.- (i) औपश्लेषिक आधार (contiguous base) i.e. physical contact of the Agent or the Object with the base. Such as - कटे आस्ते (he sits on the mat), स्थाल्यां पचति (he cooks rice in the pot). (ii) वैषयिक आधार (objective base) means other than the physical contact or relation pertaining to संयोग (conjunction) and समवाय (coherence) i.e. the sense faculties with the sense objects. Such as - मोक्षे इच्छास्ति (his desire is bent on emancipation or salvation). And (iii) अभिव्यापक आधार (co-extensive or all pervading base) i.e. the universal presence (व्याप्य-व्यापक सम्बन्ध), such as - तिलेषु तैलम् (oil in sesamum) and सर्वस्मिन् आत्मा अस्ति (soul in all).

- Notes on the seventh case termination -

- (सप्तमीविभक्ति or अधिकरणकारक) -

Also the Seventh case-affix (Locative case) is inflected with words in the following instances -

(i) In connection with the words - साधु and असाधु (good and bad), the seventh case-affix is inflected. Such as - साधुः कृष्णो मातरि (beneficial to *kṛṣṇa's* mother). असाधुर्मातुले (disadvantage to maternal uncle). (साध्वसाधु प्रयोगे च).

(ii) If the word निमित्त (an apparent cause) is employed with a view to acquire an object of action (कर्मफल), the seventh case-affix is inflected there. Such as -

चर्मणि द्विपिनं हन्ति दन्तयोर्हन्ति कुञ्जरम्।
केशेषु चमरीं हन्ति सीम्नि पुष्कलको हतः।।

चर्मणि द्विपिनं हन्ति (a tiger is killed on account of its leather). दन्तयोर्हन्ति कुञ्जरम् (an elephant is killed because of its tusks). केशेषु चमरीं हन्ति (chamari, a kind of

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deer, is killed owing to its tail for a chowry). सीम्नि पुष्कलको हतः (a musk-deer is killed for its scrotum). (निमित्तात्कर्मयोगे).

(iii) In connection with words like स्वामी (a master) ईश्वर (a lord) अधिपति (a ruler) दायाद (a heir) साक्षिन् (an observer) प्रतिभू (a guarantor) and प्रसूत (an engender), both the sixth and the seventh case-affixes are inflected. Such as - गवां गोषु वा स्वामी (a master of the cows) &c. (स्वामीश्वराधिपतिदायादसाक्षिप्रतिभू प्रसूतैश्च। २।३।३९).

(iv) By which the act of separation (निर्धारण or पृथक्करण) is made out of a collection like जाति (race) गुण (quality) क्रिया (action) or संज्ञा (name), both the sixth and the seventh case-affixes are inflected. Such as - नृणां नृषु वा ब्राह्मणः श्रेष्ठः (a *Brāhmaṇa* is the great among the people). गवां गोषु वा कृष्णा गौर्बहुक्षीरा (the black one is milked much among the cows). गच्छतां गच्छत्सु वा धावन् शीघ्रः (running is swifter than walking). छात्राणां छात्रेषु वा मैत्रः पटु (*Maitra* is skilled among the students). (यतश्च निर्धारणम्। २।३।४१).

(v) By which the act of separation (विभक्ति) of a specified (निर्धार्यमाण) entity is made out of many, the fifth case-affix (instead of the seventh case-affix) is inflected there. Such as - माथुराः पाटलिपुत्रेभ्यः आढ्यतराः (*Mathurā* is richer than *Pāṭaliputras*). (पञ्चमी विभक्तेः। २।३।४२).

(vi) In connection with the word ending with the affix - क्त if conjoined with the affix - इन् (अधि + क्त + इन् = अधीति), the seventh case-affix is inflected with the object. Such as - अधीति व्याकरणे (he has read Grammar). (क्तस्येन्विषयस्य कर्मण्युपसंख्यानम्).

(vii) In connection with the words साधु (honourable) and निपुण (efficient), without prefixed by the प्रति, if denoting the sense of अर्चना or पूजा (praise), the seventh case-affix is inflected there. Such as - मातरि साधुः (honour to the mother) मातरि निपुणः (excellency to the mother). (साधुनिपुणाभ्यामर्चायां सप्तम्यप्रतेः).

(viii) In connection with the words प्रसित or आसक्त (longing for) and उत्सुक (anxious), both the third and seventh case-affixes are inflected there. Such as - प्रसितः हरौ हरिणा वा (loging for *Hari*). उत्सुकः हरौ हरिणा वा (anxiety for *Hari*). (प्रसितोत्सुकाभ्यां तृतीया च).

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आधारेच तथा भावे विभक्तिः सप्तमी भवेत्।
अनादरे च निर्धारणे षष्ठी स्यात् सप्तमी तथा।।

- इति विभक्त्यर्थाः -

- General notes on the cases -

कर्ता कर्म च करणं सम्प्रदानं तथैवच। अपादानाधिकरणमित्याहुः कारकाणि षट्।।

The relation subsisting between a noun and a verb or noun with other words governing a sentence is called as कारक (syntax). These relations (cases) are of six kinds viz. कर्तृकारक (Nominative case), कर्मकारक (Accusative case), करणकारक (Instrumental case), सम्प्रदानकारक (Dative case), अपादानकारक (Ablative case) and अधिकरणकारक (Locative case).

निर्देशे प्रथमा प्रोक्ता सैव चामन्त्रणेष्वपि। द्वितीया कर्मणि प्रोक्ता तृतीया कर्तृकरणयोः।।
ज्ञानज्ञाप्येऽङ्गविकारे हेतावपि च इष्यते। तादर्थ्ये सम्प्रदाने च चतुर्थी स्याच्च सर्वदा।।
हेत्वपादानयोः पञ्चमी षष्ठी तु कर्तृकर्मसम्बन्धे।
अधिकरणनिमित्तसत्त्वे सप्तमी स्यात् विषयेऽपि।।

प्रथमान्तस्तृतीयान्तः कर्ता। द्वितीयान्तं षष्ठ्यन्तं कर्म। तृतीयान्तं करणम्। चतुर्थ्यन्तं सम्प्रदानम्। पञ्चम्यन्तमपादानम्। षष्ठ्यर्थः सम्बन्धः। सप्तम्यन्तमधिकरणम्।

The first case-affixes (सु औ जस्) are inflected with the word that acts as a Commandant (निर्देश) or a Performer (कर्ता) as well as in an आमन्त्रण or संबोधन (Vocative case).

The second case-affixes (अम् औट् शस्) are inflected with the Object (कर्म) to what the the Agent (कर्ता) desires to achieve by means of his own action (क्रिया).

The third case-affixes (टा भ्याम् भिस्) are inflected with the कर्तृकारक (Nominative case) as well as with the करणकारक (Instrumental case) and in certain occasions like ज्ञानज्ञाप्य (endowed with such quality), अङ्गविकार (a deformed part of the body), हेतु (a cause) and others as described in concerned chapter.

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The सम्प्रदानकारक (Dative case) and certain occasions like तादर्थ्य (for the purpose thereof) and others as described in concerned chapter are inflected by the fourth case-affixes - (ङे भ्याम् भ्यस्).

The अपादानकारक (Ablative case) as well as certain occasions like हेतु (a cause) and others as described in concerned chapter are inflected by the fifth case-affixes - (ङसि भ्याम् भ्यस्).

The sixth case-affixes (ङस् औस् आम्) are inflected with the Agent (कर्ता) and Object (कर्म) in a special relation (कर्तृकर्मसम्बन्धे) other than that of the cases.

In the अधिकरणकारक (the Locative case) and in connection with words like निमित्त (an apparent cause), विषय (the sense objective), अभिव्यापक (co-extensive), the seventh case-affixes (ङि औस् सुप्) are to be inflected.

यदा कर्तरि प्रथमा स्यात् कर्मणि द्वितीया तदा।
यदा कर्तरि तृतीया स्यात् कर्मणि प्रथमा तदा।।

Whenever the first case-affix is inflected with the Agent (कर्ता), by then the second case-affix is inflected with the Object (कर्म) and when the Agent (कर्ता) is inflected with the third case-affix by then the first case-affix is inflected with the Object.

विशेषणं पुरस्कृत्य विशेष्यं तदनन्तरम्।
कर्तृकर्मक्रियायुक्तमेतदन्वयलक्षणम्।।

An अन्वय (the natural or logical structure of words in a sentence) is that which is systematically connected with the Agent (कर्ता), the Object (कर्म) and the verb (क्रिया). The discrimination or the adjective (विशेषण) is to be preceded by the discriminator or the noun (विशेष्य).

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अथ समासप्रकरणम्।
(Atha Samāsaprakaraṇam).
(The Compound of Words).

तत्रादौ केवलसमासः। (Tatrādau Kevalasamāsaḥ).
(Merely a Compound).

समासः पञ्चधा। तत्र समसनं समासः। स च विशेष - संज्ञाविनिर्मुक्तः **केवलसमासः प्रथमः**। प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो **द्वितीयः**। प्रायेणोत्तरपदार्थप्रधान**स्तत्पुरुषस्तृतीयः**। तत्पुरुषभेदः - **कर्मधारयः**। कर्मधारयभेदो **द्विगुः**। प्रायेणान्यपदार्थप्रधानो **बहुव्रीहिश्चतुर्थः**। प्रायेणोभय- पदार्थप्रधानो **द्वन्द्वः पञ्चमः**।

समासः पञ्चधा = the compound of words are of five kinds.

तत्र समसनं समासः = The aggregation of two or more words into one, without curtailing the total sense of the constituting words, is called a Compound (समास). The word - समास is derived from the अस् धातु and abridged with the the preposition (prefix) सम् as - सम् + अस् धातु = सम् + क्षेपः (throwing together) = संक्षेपः which literally means aggregation or brevity or conciseness.

1 - स च विशेष-संज्ञाविनिर्मुक्तः केवलसमासः प्रथमः = The first kind is called केवलसमासः (Merely a Compound) which is destitute of any peculiar name or title (संज्ञा) as like as - अव्ययीभाव, तत्पुरुष &c. The compounds like भूतपूर्वः (existed before or former) are included under such category.

2 - प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो द्वितीयः = The second kind is called अव्ययीभाव (the Compound with Indeclinable) where the first element is considered to be the principal word and the main cause of the Compound. The abstract idea (भाव) of certain word is converted in to an indeclinable (अव्यय) of same sense and by conjoining with the nouns (संज्ञा) constitute such compound. Such as - कृष्णस्य समीपम् = उपकृष्णम् (near to *Kṛṣṇa*). Here, the abstract idea (भाव) of the word - समीपम् (near to) is converted in to the

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indeclinable (अव्यय) - उप (near to) by conjoining with the name (संज्ञा) - कृष्ण abridged in to one word as - उपकृष्ण and subsequently inflected by the case form (विभक्ति) as उपकृष्णम्.

3 - प्रायेणोत्तरपदार्थप्रधानस्तत्पुरुषस्तृतीयः = The third kind is called तत्पुरुष (the Compound on case-termination) where the second (last) element or member is considered to be the principal word and the main cause of the sum total. Basing on the case-termination of the nouns, this compound is of two types viz. (i) - व्यधिकरण (subsisting in different receptacle or आधार i.e. विभक्ति) and (ii) - समानाधिकरण (subsisting in same receptacle or आधार i.e. विभक्ति or same site of unity). The व्यधिकरणतत्पुरुष is an aggregation of two separate case-terminations (विभक्ति) i.e. कृष्णं श्रितः = कृष्णश्रितः (has had clung to *Kṛṣṇa*), where as the समानाधिकरणतत्पुरुष is the aggregation of two same class case-terminations (विभक्ति) i.e. कृष्णः सर्पः = कृष्णसर्पः (a black snake).

(i) - तत्पुरुषभेदः-कर्मधारयः = The aggregation of two same class case-terminations (विभक्ति) in the same receptacle is called कर्मधारय, and it is a sub-division of तत्पुरुषसमास, i.e. कृष्णः सर्पः = कृष्णसर्पः (a black snake). The other two sub-divisions of this समानाधिकरणतत्पुरुष or कर्मधारय are - (a) विशेषणपूर्व- कर्मधारय i.e. नीलं उत्पलम् = निलोत्पलम् (a blue lotus). and (b) उपमानकर्मधारय i.e. घन इव श्यामः = घनश्यामः (black like cloud).

(ii) - कर्मधारय भेदो द्विगुः = The another sub-division of the समानाधिकरण-तत्पुरुष or कर्मधारय is called द्विगुसमास in which a Numeral is compounded with a Noun (संख्यापूर्वो द्विगुः) i.e. पञ्चानां गवां समाहारः = पञ्चगवम् (an aggregation of five cows). Also certain compounds are found which fall under the purview of समानाधिकरणतत्पुरुष and called as - (a) नञ्तत्पुरुष (compound with a negative particle - नञ्), such as - न ब्राह्मणः = अब्राह्मणः (not a *Brāhmaṇa*). (b) प्रादितत्पुरुषः (compound with a preposition - प्र &c.) such as - प्रगतः आचार्यः = प्राचार्यः (a hereditary teacher), and (c) उपपदतत्पुरुषः (compound with a second element (कृदन्त) with a secondary word (उपपद), as - कुम्भं करोतीति = कुम्भकारः (one who makes pot).

4 - प्रायेणान्यपदार्थप्रधानो बहुव्रीहिश्चतुर्थः = The fourth kind of compound is called वहुव्रीहि (an Attributive Compound) where all the elements are attributed

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to another word as its adjective. Such as - पीतम् अम्बरं यस्य सः = पीताम्बरः (Lord *Kṛṣṇa*).

5 - प्रायेणोभयपदार्थप्रधानो द्वन्द्वः पञ्चमः = The fifth class is called द्वन्द्व (the Aggregative or Coupling Compound) where all the elements or members are considered to be the main factors in such Compound. This is of four kinds viz. समुच्चय (community of reference), अन्वाचय (collateralness of reference), इतरेतर (mutual conjunction) and समाहार (lumping). In general use, it is of three kinds viz. (a) इतरेतरद्वन्द्व, such as - रामश्च लक्ष्मणश्च = रामलक्ष्मणौ (*Rāma* and *Lakṣmaṇa*), (b) समाहारद्वन्द्व such as - पाणी च पादौ च = पाणिपादम् (the hand & foot) and (c) एकशेषद्वन्द्व such as - माता च पिता च पितरौ (one's parents).

१३२ - समर्थः पदविधिः । २।१।१। (samarthaḥ padavidhiḥ).

पदसम्बन्धी यो विधिः स समर्थाश्रितो बोध्यः।

पदसम्बन्धी यो विधिः = a rule which relates to a पद (a completed or inflected word but not a root or an affix), स समर्थाश्रितो वोध्यः = that is to be conceived the words of what the sense is interrelated.

A rule which relates to a *'pada'* (an inflected word), that is to be conceived the words of what the sense is interrelated.

The relation of words (समर्थपदाश्रितः) are of two kinds viz. - (a) व्यपेक्षा and (b) एकार्थीभावः. That is called व्यपेक्षा (an intelligible sentence) in which the constituting factors like - आङ्काक्षा (expectancy), योग्यता (mutual fitness), सन्निधि (आसत्ति or proximity) and तात्पर्यः (intended meaning) etc. are subsisted. Such as - राज्ञः पुरुषः. Here the relation of the राज्ञः and the पुरुषः is called व्यपेक्षासमर्थपदाश्रितः.

That is called एकार्थीभाव in which the constituting words of a sentence are aggregated into one to constitute a compound (समास). Such as - राज्ञः पुरुषः = राजपुरुषः. Here the relation of the राज्ञः and the पुरुषः is called एकार्थीभावसमर्थपदाश्रितः and aggregated into one word as - राजपुरुषः. But in case of चतुरस्य राज्ञः पुरुषः, it is not liable to the rules of a compound (समास) as the word राज्ञः is related to both words - चतुरस्य and पुरुषः.

१३३ - प्राक्कडारात्समासः । २।१।३। (prākkaḍārātsamāsaḥ).

'कडाराः कर्मधारये' इत्यतः प्राक् 'समासः' इत्यधिक्रियते।

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The limitation of this chapter of *'samāsa'* (compound of words) is confined up to the end of the aphorism - *'kaḍarāḥ karmadhāraye'*.

Starting from this aphorism up to the "कडराः कर्मधारये।२।२।३८" of the *Aṣṭādhyāyī*, all aphorisms are meant for the Compound of words (समास).

१३४ - सह सुपा। २।१।४। (saha supā).

सुप् सुपा सह वा समस्यते। समासत्वात्प्रातिपदिकत्वेन सुपो लुक्।

सुप् सुपा सह वा समस्यते = a word ending in case-affix (सुवन्त) may optionally be compounded with a word ending in case-affix (सुवन्त), समासत्वात्प्रातिपदिकत्वेन सुपो लुक् = after conversion into a compound that is regarded as a crude word (कृत्तद्धितसमासाश्च), therefore, the case-affix is to be elided (सुपो धातुप्रातिपदिकयोः).

A word ending in a case-affix *(subanta)* may be compounded with a word ending in a case-affix *(subanta)*. After conversion into a compound that is considered as a crude word *(prātipadika)*, therefore, the case-affix is to be elided.

प्रत्ययग्रहणे तदर्थग्रहणम् - in accordance with the version of this maxim, the case-affix - सुप् ending in a word is the sole cause of constituting a compound and with the elision of this case-affix the compound turns into a crude word (प्रातिपदिक). Such as - हरि ङि अधि = अधिहरि. Here, after elision of the सुप् (ङि) the compound - अधिहरि is converted into crude-form (प्रातिपदिक).

परार्थाभिधानं **वृत्तिः** = Which denotes (predicates) an additional meaning is called a वृत्ति (function). कृत्तद्धितसमासैकशेषसनाद्यन्तधातुरूपाः पञ्च वृत्तयः = these functions (वृत्ति) are of five kinds viz. कृदन्त (the verbs ending in a कृत् affix). तद्धित (the noun or pronoun or adverb ending in a तद्धित affix), समास (the compound), एकशेष (the partial remainder) and सनादि-अन्तधातुरूप (the verb ending in सन् and the like, called नामधातु).

वृत्यर्थाऽवबोधकं वाक्यं **विग्रहः** = an explanatory expression of the force of function (वृत्ति) is called its analysis or solution (विग्रह), स च लौकिकोऽलौकिकश्चेति द्विधा = This analysis is of two kinds viz. Popular (लौकिक) and Technical (अलौकिक). "तत्र पूर्वं भूत इति **लौकिकः**" = पूर्वं भूतः is a popular analysis and "पूर्व अम् भूत सु' **इत्यलौकिकः**" = पूर्व अम् भूत सु is a technical analysis of the expression भूतपूर्वः. भूतपूर्वे चरडिति निर्देशात् भूतशब्दस्य पूर्वनिपातः = the co-exchange of the words पूर्व and भूत as

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भूतपूर्वः is an anomaly in accordance with the example in the aphorism - "भूतपूर्वे चरट्। ५।३।५३".

(बा०) - इवेन समासो विभक्त्यलोपश्च। वाग्अर्थौ इव वागार्थाविव।
(ivena samāso vibhaktyalopaśca).

The elision of the case-affix is not to be undertaken when the aggregation is made with the indeclinable - *'iva'* (like).

Such as - (वाक्-अर्थौ इव) वागर्थ औ इव, here, the case-affix (औ) shall not be elided as per this *vārtika* and compounded as - वागर्थ् अ + औ + इव (३३-वृद्धिरेचि) = वागर्थ् औ + इव = वागर्थौ + इव (२२-एचोऽयवायावः) = वागर्थाविव (like a word and its meaning).

- इति केवलसमासः -

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अथ अव्ययीभावसमासः
(Atha Avyayībhāvasamāsaḥ).
(the Compound with Indeclinable).

不變化詞

१३५ - अव्ययीभावः । २ ।१ ।५ । (avyayībhāvaḥ).

अधिकारोऽयं प्राक् तत्पुरुषात्।

The limitation of this *"avyayībhāvasamāsa"* (compound with indeclinable) is confined up to the end of the aphorism - *'jhayaḥ'*.

Starting from this point up to the end of the aphorism - झयः। ५ ।४ ।१११, all aphorisms are included in अव्ययीभावसमास.

金言, 本名言

१३६ - अव्ययं बिभक्ति-समीप-समृद्धिव्यृध्यर्थाभावाऽत्ययाऽसम्प्रति-शब्दप्रादुर्भाव-पश्चाद्यथाऽऽनुपूर्व्य-यौगपद्य-सादृश्य-सम्पत्ति-साकल्याऽन्तवचनेषु । २ ।१ ।६ । (avyayaṁ bibhakti-samīpa-samṛddhi-vyṛdhyarthābhā-vā'tyayā'samprati-śabdaprādurbhāva-paścād-yathā''nupūrvya-yaugapadya-sādṛśya-sampatti-sākalyā'nta-vacaneṣu).

विभक्त्यार्थादिषु वर्तमानमव्ययं सुवन्तेन सह नित्यं समस्यते, सोऽव्ययीभावः।

प्रायेणाऽविग्रहो नित्यसमासः, प्रायेणाऽस्वपदविग्रहो वा।

विभक्तौ - 'हरि ङि अधि' इति स्थिते -

विभक्ति = case-affix, समीप = near to, समृद्धि = prosperity, व्यृद्धि = adversity, अर्थाभाव = absence of thing, अत्यय = departure, असम्प्रति = not now, शब्दप्रादुर्भाव = production of sound, पश्चाद् = after, यथा = according to, आनुपूर्व्य = in order to, यौगपद्य = simultaneousness, शादृश्य = similarity, संपत्ति = possession, शाकल्य = totality & अन्त = termination.

विभक्त्यार्थादिषु = in the sense of above sixteen words viz. विभक्ति, समीप &c., वर्तमानमव्ययम् (स्वरादिनिपातमव्ययम्) = an indeclinable if employed with, सुवन्तेन सह

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नित्यं समस्यते = is invariably compounded with the word ending in case-affix (विभक्ति), सोऽव्ययीभावः = that is called as "the compound with indeclinable" (अव्ययीभावसमास).

When an indeclinable is employed with the sense of above sixteen words viz. *'vibhakti'*, *'samīpa'* &c., that is invariably compounded with the word ending in case-affix and called as *'avyayībhāvasamāsa'* (the compound with indeclinable).

प्रायेणाऽविग्रहो नित्यसमासः = for the most part, the analytical expression of separate words (constituting words) do not exist in an invariable compound. प्रायेणाऽस्वपदविग्रहो वा = some times, the compound is made up of words other than the constituents it possess. It means that the words those constituting an compound (analytical statement) may be present or represented by any other words. Examples of the above sixteen groups of words mentioned in the precept - १३६-अव्ययं विभक्ति.....वचनेषु, against which an indiclinable is nominated to form the अव्ययीभावसमास have been demonstrated bellow.

विभक्तौ - 'हरि ङि अधि' इति स्थिते (in the sense of case-affix or विभक्ति) = In the occurrence of 'हरि ङि अधि' the indeclinable - अधि is to be employed with the noun - हरि with the seventh case-affix - ङि. Here the next rule evokes -

१३७ - प्रथमानिर्दिष्टं समास उपसर्जनम्।।१।२।४३।

(prathamānirdiṣṭaṁ samāsa upasarjanam).

समासशास्त्रे प्रथमानिर्दिष्टमुपसर्जनसंज्ञं स्यात्।

समासशास्त्रे = in the norms of a compound, प्रथमानिर्दिष्टम् = a word if exhibited in the nominative case, उपसर्जनसंज्ञं स्यात् = is to be called as उपसर्जन (a secondary word).

In the rules of a compound, let that word which is exhibited with the first case-affix be called as *'upasarjana'* (secondary).

In the occurrence of 'हरि ङि अधि' the indeclinable - अधि is termed as उपसर्जन because of the word अव्यय has been exhibited with the first case-affix as अव्ययम् in the precept - १३५-अव्ययं विभक्ति ...अन्त वचनेषु. With this approach, if the indeclinables (with the same sense) are exchanged against all the sixteen group of words to be termed as - उपसर्जन.

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१३८ - उपसर्जनं पूर्वम्। २।२।३०। (upasarjanaṁ pūrvam).

समासे उपसर्जनं प्राक्प्रयोज्यम्। इत्यधेः प्राक् प्रयोगः। सुपो लुक्।

एकदेशविकृतस्याऽनन्यत्वात्प्रातिपदिकसंज्ञायां स्वाद्युत्पत्तिः।

अव्ययीभावश्चेत्यव्ययत्वात्सुपो लुक्। अधिहरि।

समासे = in the compound of words, उपसर्जनं प्राक्प्रयोज्यम् = the *'upasarjana'* (a secondary word) is to be placed first.

The *'upasarjana'* is to be placed first in a compound of words.

इति अधेः प्राक् प्रयोगः = hence the indeclinable अधि that termed as उपसर्जन is to be placed first. Thus the compound is altered into - अधि हरि ङि. सुपो लुक् - as per the precept - "सुपो धातुप्रातिपदिकयोः", the case-affix सुप् (ङि) of the analytical statement अधि हरि ङि is to be elided and the compound remains as - अधिहरि.

एकदेशविकृतस्य = the word which is partially altered (as - अधि हरि ङि), अनन्यत्वात् = because of its indifference in meaning (unchangability of the sense), प्रातिपदिकसंज्ञायां सु-आदि-उत्पत्तिः = (the word - अधिहरि) is again to be termed as - प्रातिपदिक, hence, the case-affixes - सु &c. are employed in accordance with the rule - "परश्च". So the compound be modified into अधिहरि सु ("अव्ययीभावश्च" इति अव्ययत्वात् सुपः लुक्) = the case-affix - सु is to be elided as per the precept - "अव्ययादाप् सुपः". In consequence of this compound, being an indeclinable (अधि) by the rule - "अव्ययीभावश्च (१।१।४१"), it concludes with the अधिहरि (upon *Hari*).

Another example of the विभक्तौ out of the sixteen groups - (as like as the example - 'हरि ङि अधि') - in the occurrence of गाः पातीतिगोपस्तस्मिन्निति अधिगोपम्, the analytical statement - गाः पाति इति (one who tends cows) is aggregated to the word - गोपा and with the indeclinable - अधि, the seventh case-affix (ङि) is to be employed with the noun as - गोपा ङि अधि. In the occurrence of 'गोपा ङि अधि', the indeclinable - अधि is termed as उपसर्जन (because of the word अव्यय in the precept - १३५-अव्ययं विभक्ति ...अन्तवचनेषु, has been exhibited with the first case-termination as अव्ययम्). Thus the compound is to be altered as - अधि गोपा ङि (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः), the case-affix सुप् (ङि) of अधि गोपा ङि is to be elided and remains as - अधिगोपा. In this occurrence, the next rule actuates -

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१३९ - अव्ययीभावश्च । २।४।१८। (avyayībhāvaśca). (अव्ययीभावः + च)।

अयं नपुंसकं स्यात्।

And the compound *'avyayībhāva'* is regarded as neuter.

The compound अधिगोपा is to be treated as a neuter and the final long आ of अधिगोपा (अधिगोप्आ) is to be substituted by a short - अ as per the precept - "ह्रस्वो नपुंसके" and the compound turns into अधिगोप. Here, with an approach to प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः, the word - अधिगोप is again to be termed as - प्रातिपदिक, hence the case-affixes - सु &c. are to be employed in accordance with the rule - परश्च. So the compound is to be modified into अधिगोप सु. Here with an approach to "अव्ययीभावश्च" इति अव्ययत्वात् सुपः लुक्, the case-affix - सु is to be elided by the rule - "अव्ययादाप् सुपः" and the next rule debars for elision of the case-affix - सुप्.

१४० - नाऽव्ययीभावादतोऽम्त्वपञ्चम्याः । २।४।८३।

(nā'vyayībhāvādato'mtvapañcabhyāḥ).

(न + अव्ययीभावात् + अतः + अम् + तु + अपञ्चम्याः)।

अदन्तादव्ययीभावात्सुपो न लुक् , तस्य पञ्चमी विना अमादेशश्च स्यात्।

अत्-अन्तात्-अव्ययीभावात् सुपो न लुक् = the case-affix (सुप्) is not to be elided if that comes after a compound with indeclinable ending in अ, तस्य पञ्चमी विना-अमादेशश्च स्यात् = and in place of the case-affix - सुप्, the अम् (अतोऽम्) is to be the substitute, except in the fifth case.

The case-affix is not to be elided if that comes after the compound *'avyayībhāva'* ending in the short *'a'* and in that place the *'am'* is substituted, except in the fifth case.

So in this compound of indeclinable अधिगोप सु, ending in अ (अधिगोप्अ), the case-affix - अम् is to be the substitute in place of the सु. Hence, अधिगोप (अतोऽम्) = अधिगोप अम् = अधिगोप् अ + अम् (अमिपूर्वः) = अधिगोप् अ म् = अधिगोपम् (on the cowherd).

१४१ - तृतीयासप्तम्योर्बहुलम् । २।४।८४। (tṛtīyāsaptamyorbahulam).

(तृतीया-सप्तम्योः + बहुलम्)।

अदन्तादव्ययीभावात्तृतीयासप्तम्योर्बहुलमम्भावः स्यात्।

उपकृष्णम्। उपकृष्णेन। उपकृष्णे वा।

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अदन्ताद्-अव्ययीभावात् = after the compound with indeclinable ending in the short अ, तृतीयासप्तम्योः बहुलम् अम् भावः स्यात् = in place of the third & seventh case-affixes (in place of the टा & ङि) the case-affix - अम् may be (बहुलम् = diversely or optionally) substituted.

After the compound *'avyayībhāva'* ending in *'a'*, the case-affix - *'am'* is to be the optional substitute in place of the third & seventh case-affixes.

The second example (समीप) out of the sixteen groups of १३६- अव्ययं विभक्ति...,...वचनेषु। कृष्णस्य समीपम् उपकृष्णम् (उपकृष्ण + अम्), if specified with the third case-affix - उपकृष्णेन (उपकृष्ण + टा) & if specified with the seventh case-affix - उपकृष्णे (उपकृष्ण + ङि). Such as - कृष्णस्य समीपम् => कृष्ण ङस् समीपम् (the indeclinable उप is to be employed here in the sense of समीप (near to) as per the precept "१३६-अव्ययं विभक्ति ....वचनेषु") => कृष्ण ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उप कृष्ण ङस् (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः) => उपकृष्ण (प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => उपकृष्ण सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - "अव्ययादाप् सुपः") => उपकृष्ण, as it is the compound with indeclinable ending in अ (i.e. उपकृष्ण्अ), the case-affix - सु &c. is not to be elided and the case-affix अम् is to be the substitute, except the fifth case as उपकृष्ण + सु (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चभ्याः) => उपकृष्ण्अ +अम् (अमि पूर्वः) => उपकृष्णम्.

If specified with the third case-affix - उपकृष्ण् + टा => उपकृष्ण्अ + टा (टाङसिङसामिनात्स्याः) => उपकृष्ण्अ + इन (आद्गुणः) => उपकृष्ण् ए न => उपकृष्णेन. If specified with the seventh case-affix - उपकृष्ण + ङि (लशक्वतद्धिते) => उपकृष्ण + इ => उपकृष्ण्अ + इ (आद्गुणः) => उपकृष्ण् ए => उपकृष्णे.

The third example (समृद्धि) - मद्राणां समृद्धिः सुमद्रम् => मद्र आम् समृद्धिः, the indeclinable सु is to be employed in the sense of समृद्धि (prosperity or well) in exchange of the word - समृद्धिः as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => मद्र आम् सु (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => सु मद्र आम् (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः) => सुमद्र (प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => सुमद्र सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the

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precept -अव्ययादाप् सुपः) => सुमद्र, as it is the compound with indeclinable ending in अ (सुमद्र्अ), the case-affix - सु is to be inflected => सुमद्र सु, the case-affix अम् is to be the substitute, except in the fifth case (१४०-नाऽव्ययीभावादतोऽमत्वपञ्चभ्याः) => सुमद्र्अ + अम् (अमि पूर्वः) => सुमद्रम् (prosperity with the *Madras*). Accordingly, the forth coming examples adhere to above rules.

4 - यवनानां व्यृद्धिः दुर्यवनम्. यवनानां व्यृद्धिः, the indeclinable दुर् is to be employed here in the sense of व्यृद्धिः (diversity or ill) as per the precept - १३६-अव्ययं विभक्ति .....वचनेषु => यवन आम् दुर् (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => दुर्यवन आम् (सुपो धातुप्रातिपदिकयोः) => दुर्यवन => दुर्यवन (परश्च) => दुर्यवन + सु (अव्ययादाप् सुपः) => दुर्यवन (१४०-नाऽव्ययीभावादतोऽमत्वपञ्चभ्याः) => दुर्यवन + अम् (अमि पूर्वः) => दुर्यवनम् (adversity or ill with *Yavanas*). Similarly -

5 - मक्षिकाणामभावः निर्मक्षिकम् => मक्षिकाणाम् अभावः => मक्षिक आम् अभावः, the indeclinable निर् is to be employed here in the sense of अभाव (absence of things) as per the precept - १३६-अव्ययं विभक्ति ..... वचनेषु => मक्षिक आम् निर् (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => निर्मक्षिक आम् (सुपो धातुप्रातिपदिकयोः) => निर्मक्षिक (परश्च) => निर्मक्षिक + सु (अव्ययादाप् सुपः) => निर्मक्षिक (१४०-नाऽव्ययीभावादतोऽमत्वपञ्चभ्याः) => निर्मक्षिक + अम् (अमि पूर्वः) => निर्मक्षिकम् (free from flies). Similarly -

6 - हिमस्यात्ययः अतिहिमम् => हिमस्यात्ययः => हिम ङस् अत्ययः, the indeclinable अति is to be employed here in the sense of अत्यय (departure) as per the precept - "१३६-अव्ययं विभक्ति.....वचनेषु" => हिम ङस् अति (with the application of above rules) => अति हिम ङस् => अति हिम + सु => अति हिम + अम् => अतिहिमम् (departure of snow fall).

7 - निद्रा सम्प्रति न युज्यत इति अतिनिद्रम् => निद्रा सम्प्रति न युज्यत इति => निद्रा ङस् असम्प्रति (the indeclinable अति is to be employed here in the sense of असम्प्रति (not now) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => निद्रा ङस् अति => अति निद्रा ङस् => अतिनिद्रा (ह्रस्वो नपुंसके) => अतिनिद्र => अतिनिद्र + सु => अतिनिद्र + अम् => अतिनिद्रम् (wakefully).

8 - हरि शब्दस्य प्रकाश इतिहरि => हरि ङस् शब्दप्रकाश (the indeclinable इति is to be employed here in the sense of शब्दप्रकाश (production of sound) as per the

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precept - १३६-अव्ययं विभक्ति.....वचनेषु) => हरि ङस् इति => इतिहरि ङस् => इतिहरि, the precept - "१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चभ्याः" is not applicable here as it ends with इ and remains as इतिहरि (an exclamation to *Hari* or a cry of *Hari*).

9 - विष्णोः पश्चाद् अनुबिष्णु => विष्णोः पश्चाद् (the indeclinable अनु is to be employed here in the sense of पश्चात् (after) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => विष्णु ङस् अनु => अनुविष्णु ङस् => अनुविष्णु the precept - "१४०-नाऽव्ययीभावादतोअम्त्वपञ्चभ्याः" is not applicable here as it ends with उ and remains as => अनुविष्णु (after *Viṣṇu*).

10 - योग्यताबीप्सापदार्थानतिवृत्तिसादृश्यानि यथार्थाः - The indeclinable यथा is to be employed in the sense of - (a) योग्यता (correspondence), (b) वीप्सा (severalty or succession, (c) पदार्थानतिवृत्ति (unsurpassable or ability) and (d) सादृश्य (likeness or resemblance). Such as -

(a) - रूपस्य योग्यम् अनुरूपम् => रूपस्य योग्यम् => रूप ङस् योग्यम् (the indeclinable अनु is to be employed here in the sense of योग्यम् (corresponding manner or ability) as per the precept - अव्ययं विभक्ति...वचनेषु) => रूप ङस् अनु => अनुरूप ङस् => अनुरूप => अनुरूप अम् => अनुरूपम् (in a corresponding manner).

(b) - अर्थमर्थं प्रति प्रत्यर्थम् => अर्थं अर्थम् => अर्थ अम् अर्थम् (the indeclinable प्रति is to be employed here in the sense of वीप्सा (severalty or succession) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => अर्थ अम् प्रति => प्रतिअर्थ अम् => प्रत्यर्थम् (according to each several object).

(c) - शक्तिमनतिक्रम्य यथाशक्ति => शक्तिं अनतिक्रम्य => शक्ति अम् अनतिक्रम्य (the indeclinable यथा is to be employed here in the sense of अनतिक्रम्य (according to) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => शक्ति अम् यथा => यथाशक्ति अम् => यथाशक्ति (according to ones ability).

(d) - हरेः शादृश्यम् सहरि => हरेः शादृश्यम् => हरि ङस् शादृश्यम् (the indeclinable सह is to be employed here in the sense of शादृश्यम् (similarity) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => हरि ङस् सह => सहहरि ङस् => सह हरि, in this occurrence, the next rule evokes -

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१४२ - अव्ययीभावे चाऽकाले । ६।३।८१ । (avyayībhāve cā'kāle).

(अव्ययीभावे च + अकाले)।

सहस्य सः स्यादव्ययीभावे न तु काले। सहरि।

सहस्य सः स्याद् अव्ययीभावे = the स is to be the substitute of सह in the compound with indeclinable, न तु काले = if a word not signifying to a part of time follows.

The *'sa'* is to be the substitute of *'saha'* in the *'avyayībhāva samāsa'*, if a word not signifying a part of time follows.

So in the occurrence of सह हरि the स is to be the substitute of सह in this compound of undeclinable, as the following word हरि is not signifying to a part of time. Thus, सह हरि => स हरि => सहरि (as like as *Hari*).

11 - ज्येष्ठस्यानुपूर्व्येति अनुज्येष्ठम् => ज्येष्ठस्य आनुपूर्व्य इति => ज्येष्ठ ङस् आनुपूर्व्य (the indeclinable अनु is to be employed here in the sense of आनुपूर्व्य (in order to) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => ज्येष्ठ ङस् अनु => अनुज्येष्ठ ङस् => अनुज्येष्ठ => अनुज्येष्ठ अम् => अनुज्येष्ठम् (in order to seniority).

12 - चक्रेण युगपत् सचक्रम् => चक्रेण युगपत् => चक्र टा युगपत् (the indeclinable सह is to be employed here in the sense of युगपत् (simultaneously) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => चक्र टा सह => सहचक्र टा => सहचक्र => सहचक्र अम् => सह चक्रम् => स चक्रम् => स चक्रम् (simultaneously with the wheel).

13 - सदृशः सख्या ससखि => सदृशः सख्या => सख्या सदृशः => सखि टा सदृशः (the indeclinable सह is to be employed here in the sense of सदृशः (similarity) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => सखि टा सह => सहसखि टा => सह सखि => स सखि => ससखि (like a friend).

14 - क्षत्राणां सम्पत्तिः सक्षत्रम् => क्षत्राणां सम्पत्तिः => क्षत्र आम् सम्पत्तिः (the indeclinable सह is to be employed here in the sense of सम्पत्ति (possession) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => क्षत्र आम् सह => सहक्षत्र आम् => सहक्षत्र => सहक्षत्र अम् => सहक्षत्रम् => सह क्षत्रम् => स क्षत्रम् => सक्षत्रम् (as warriors possess).

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15 - तृणमप्यपरित्यज्य सतृणमत्ति => तृणमप्यपरित्यज्य => तृणं शाकल्य => तृण अम् शाकल्य (the indeclinable सह is to be employed here in the sense of शाकल्य (totality) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => तृण अम् सह => सहतृण अम् => सह तृणम् => स तृणम् => सतृणम् (he eats even to the grass or he eats the whole not leaving even a scrap).

16 - अग्निग्रन्थपर्यन्तमधीते साऽग्नि => अग्निग्रन्थपर्यन्तमधीते => अग्निं अन्त => अग्नि अम् अन्त (the indeclinable सह is to be employed here in the sense of अन्त (termination or up to the end) as per the precept - १३६-अव्ययं विभक्ति.....वचनेषु) => अग्नि अम् सह => सह अग्नि अम् => सहअग्नि => स अग्नि => स अग्नि => साऽग्नि (he reads as far as the chapter of Fire or the whole Vedas).

१४३ - नदीभिश्च । २ ।१ ।२० । (nadībhiśca). (नदीभिः + च)।

नदीभिः सह संख्या समस्यते। **समाहारे चायमिष्यते।** पञ्चगङ्गम्।

A numeral may be compounded with the name of rivers. This compound should refer to the junction of the rivers as expounded by the sage *Patañjali*.

Such as - पञ्चगङ्गम् (पञ्चानां गङ्गानां समाहारः) => पञ्चन् आम् गङ्गा आम् (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः) => पञ्चन् गङ्गा (न लोपः प्रातिपदिकान्तस्य) => पञ्च गङ्गा (१३९-अव्ययीभावश्च converted into neuter) (ह्रस्वो नपुंसके) => पञ्चगङ्ग (प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => पञ्चगङ्ग सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - अव्ययादाप् सुपः) => पञ्चगङ्ग as it is the compound with indeclinable ending in अ i.e. पञ्चगङ्गअ, the case-affix is not to be elided and the case-affix अम् is substituted, except in the fifth case (१४०-नाऽव्ययीभावादतोऽमत्व-पञ्चभ्याः) => पञ्चगङ्गअ अम् (अमि पूर्वः) => पञ्चगङ्ग अ म् => पञ्चगङ्गम् (the junction of five rivers - *Ganges* located near the *Mādhavrāo ghāṭ* of *Venāres*). Accordingly, द्वयोः यमुनयोः समाहारः द्वियमुनम् (the junction of two *Yamunas*).

१४४ - तद्धिताः । ४ ।१ ।७६ । (taddhitāḥ).

आ पञ्चमसमाप्तेरधिकारोऽयम्।

The affixes employed from this point up to the end of the fifth Lecture of the *'Aṣṭādhyāyī'* are to be termed as *'taddhita'*.

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Starting from this point up to the end of the Fifth Lecture of the अष्टाध्यायी, the affixes employed within these chapters are to be regarded as तद्धित.

१४५ - अव्ययीभावे शरत्प्रभृतिभ्यः । ५ ।४ ।१०७ ।

(avyayībhāve śaratprabhṛtibhyaḥ).

शरदादिभ्यष्टच् स्यात्समासान्तोऽव्ययीभावे। शरदः समीपमुपशरदम्। प्रतिविपाशम्।

शरदादिभ्यः टच् स्यात् = the affix टच् (called तद्धित) is to be employed with the series of शरद्, विपाश्, मनस् &c., समासान्तः अव्ययीभावे = at the end of the compound with indeclinable.

The affix - *'ṭac'* is employed after the compound of *'avyayībhāva'*, when that ends with the series of *'śarad'* &c.

For example - शरदः समीपमुपशरदम् => शरदः समीपम् => शरद् ङस् समीपम् (the indeclinable उप is to be employed here in the sense of समीपम् (near to) as per the precept - १३६-अव्ययं विभक्ति .....वचनेषु) => शरद् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उपशरद् ङस् (सुपो धातुप्रातिपदिकयोः) => उपशरद्, here, as per the present precept, the affix - टच् (called तद्धित) is to be employed after this compound with indeclinable, as - उपशरद् is ending with the word - शरद् => उपशरद् टच् (हलन्त्यम् & चुटू) => उपशरद् अ => उपशरद (परश्च) => उपशरद सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - अव्ययादाप् सुपः) => उपशरद as it is a compound with indeclinable ending in the अ i.e. उपशरद्अ, the case-affix - सु is not to be elided and the अम् is substituted, except in the fifth case (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चभ्याः) => उपशरद अम् => उपशरद्अ अम् (अमि पूर्वः) => उपशरद् अ म् => उपशरदम् (near the autumn).

Accordingly, with the river विपाश्, as like as the series of शरद् &c. - विपाशः समीपमुपविपाशम् => विपाशः समीपम् => विपाश् ङस् समीपम् (the indeclinable उप is to be employed here in the sense of समीपम् (near to) as per the precept - १३६-अव्ययं विभक्ति .....वचनेषु) => विपाश् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उपविपाश् ङस् (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः) => उपविपाश्, here as per the present precept, the affix - टच् (called तद्धित) is to be employed after the compound with indeclinable - उपविपाश् ending with the

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word - विपाश् => उपविपाश् टच् (हलन्त्यम् & चुटू) => उपविपाश् अ => उपविपाश (प्रातिपदिक-संज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => उपविपाश सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - अव्ययादाप् सुपः) => उपविपाश as it is a compound with indeclinable ending in the अ i.e. उपविपाश्अ, the case-affix - सु is not to be elided and the अम् is to be the substitute, except in the fifth case (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चभ्याः) => उपविपाश अम् => उपविपाश्अ अम् (अमि पूर्वः) => उपविपाश् अ म् => उपविपाशम् (near the river *Vipāśa*).

(बा०) जरायाः जरस् च। (jarāyā jaras ca).

उपजरसमित्यादि।

The word *'jaras'* is to be the substitute of the word *'jarā'* (decay) in a compound of *'avyayībhāva'*.

Such as - जरायाः समीपमुपजरसम् => जरायाः समीपम् => जरा ङस् समीपम् (the indeclinable उप is to be employed here in the sense of समीपम् (near to) as per the precept १३६-अव्ययं विभक्ति .....वचनेषु) => जरा ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८- उपसर्जनम् पूर्वम्) => उपजरा ङस् (सुपो लुक् as per the precept - सुपो धातुप्रातिपदिकयोः) => उपजरा, here the word जरस् is to be substituted in place of the जरा as it is a compound with indeclinable. Such as - उपजरस् and as per the present *vārtika*, the affix - टच् (called तद्धित) is to be employed after the उपजरस् ending in जरस् => उपजरस् टच् (हलन्त्यम् & चुटू) => उपजरस् अ => उपजरस (प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => उपजरस सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - अव्ययादाप् सुपः) => उपजरस as it is the compound with indeclinable ending in अ (उपजरस्अ), the case-affix - सु is not to be elided and the अम् is to be the substitute, except in the fifth case (१४०-नाऽव्ययीभावादतोऽम्त्व-पञ्चभ्याः) => उपजरस अम् => उपजरस्अ अम् (अमि पूर्वः) => उपजरस् अ म् => उपजरसम् (near to decay).

१४६ - अनश्च। ५।४।१०८। (anaśca). (अनः + च)।

अनन्तादव्ययीभावाट्टच्।

अन् अन्ताद् अव्ययीभावात् = after that compound with indeclinable that ends with अन्, टच् = let there be employed the affix - टच् (तद्धित).

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And the *'avyayībhāvasamāsa'* if ends with *'an'*, let the affix - *'ṭac' (taddhita)* be employed after.

For example :- राज्ञः समीपम् उपराजम् => राज्ञः समीपम् => राजन् ङस् समीपम् (the indeclinable उप is to be employed here in the sense of 'near to' or समीपम् as per the precept १३६-अव्ययं विभक्ति....वचनेषु) => राजन् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उपराजन् ङस् (सुपो धातुप्रातिपदिकयोः) => उपराजन् or उपराज्अन्, here as per the present precept, the affix टच् (called तद्धित) is to be employed after as the उपराजन् is the compound with indeclinable and ends with अन्. Such as - उपराजन् टच्, here the next rule evokes -

१४७ - नस्तद्धिते । ६ ।४ ।१४४ । (nastaddhite). (नः + तद्धिते)।

नान्तस्य भस्य टेर्लोपस्तद्धिते। उपराजम्। अध्यात्मम्।

न अन्तस्य भस्य = of the भ that ends in न्, टेः लोपः तद्धिते = the टि (अचोऽन्त्यादि टि) is to be elided if a तद्धित affix follows.

Of the *'bha'* that ends in *'n'*, the *'ṭi'* is to be elided if an *'taddhita'* affix follows.

[A word, except a pronoun, is termed as भ (यचि भम्), if followed by an affix initiated by the य (यकारादि) or a vowel (स्वरादि) or a स्वादि, (i.e. the whole affixes come under the fourth and fifth Lecture of the *Aṣṭādhyāyī*)].

In the occurrence of उपराजन् टच् the word उपराजन् is called 'भ' as it is not a pronoun and followed by the स्वादिप्रत्यय i.e. टच् (अ). Hence the टि (final vowel - उप्अर्आज्अन् (अचोऽन्त्यादि टि) is to be elided. Such as - उपराज्अन् टच् (नस्तद्धिते) => उपराज् टच् (हलन्त्यम् & चुटू) => उपराज् अ => उपराज (प्रातिपदिकसंज्ञायां सु आदि उत्पत्तिः as per the precept - परश्च) => उपराज सु (अव्ययीभावश्च इति अव्ययत्वात् सुपः लुक् as per the precept - अव्ययादाप् सुपः) => उपराज as it is the compound with indeclinable ending in the अ i.e. उपराज्अ (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चभ्याः) => उपराज्अ अम् (अमि पूर्वः) => उपराज् अ म् => उपराजम् (under a king).

Accordingly - आत्मन् ङि अधि (१३६-अव्ययं विभक्ति.....वचनेषु), १३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८- उपसर्जनम् पूर्वम्) => अधि आत्मन् ङि (सुपो धातुप्रातिपदिकयोः) => अधि आत्मन् (इकोयणचि) => अध्यात्मन् (१४६-अनश्च) => अध्यात्म्अन् टच् (नस्तद्धिते) => अध्यात्म् टच् (हलन्त्यम् & चुटू) => अध्यात्म् अ => अध्यात्म (परश्च) => अध्यात्म सु (अव्ययादाप् सुपः) =>

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अध्यात्म (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चम्याः) => अध्यात्म्अ अम् (अमि पूर्वः) => अध्यात्म् अ म् => अध्यात्मम् (over the spirit or soul).

१४८ - नपुंसकादन्यतरस्याम्। ५।४।१०९। (नपुंसकात् + अन्यतरस्याम्)।
(napuṁsakādanyatarasyām).

अन्नन्तं यत् क्लीवं तदन्तादव्ययीभावाट्टच्वा स्यात्। उपचर्मम्। उपचर्म।

अन्-अन्तं यत् क्लीवं तद्-अन्ताद्-अव्ययीभावात् = after an अव्ययीभावसमास, if that is a neuter and ending with the अन्, टच् वा स्यात् = let there be employed the affix - टच् optionally.

Let the affix *'ṭac' (taddhita)* optionally be employed after the *'avyayībhāvasamāsa'* ending with *'an'*, if that is a neuter.

For example - चर्मणः समीपम् उपचर्मम् => चर्मणः समीपम् => चर्मन् ङस् समीपम् (the indeclinable उप is to be employed here in the sense of समीपम् (near to) as per the precept १३६-अव्ययं विभक्ति.....वचनेषु) => चर्मन् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उपचर्मन् ङस् (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => उपचर्मन् (उपचर्म्अन्), here as per the present precept, the affix टच् (called तद्धित) is optionally be employed after, as it is a neuter (चर्मन्) ending with अन्. Such as - उपचर्म्अन् टच् (नस्तद्धिते) => उपचर्म् टच् (हलन्त्यम् & चुटू) => उपचर्म् अ => उपचर्म (परश्च) => उपचर्म सु (अव्ययादाप् सुपः)=> उपचर्म (१४०-नाऽव्ययीभावादतोऽम्त्वपञ्चम्याः) => उपचर्म्अ अम् (अमि पूर्वः) => उपचर्म् अ म् => उपचर्मम् (near the skin).

As per the present precept, the affix टच् (called तद्धित) is optionally employed after the compound with indeclinable ending with a neuter - चर्मन् that ends in अन्. In absence of the employment of टच्, the compound remains as - चर्मणः समीपम् उपचर्मम् => चर्मणः समीपम् => चर्मन् ङस् समीपम् (१३६-अव्ययं विभक्ति.....वचनेषु) => चर्मन् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८- उपसर्जनम् पूर्वम्) => उपचर्मन् ङस् (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => उपचर्मन् (न लोपः प्रातिपदिकान्तस्य) => उपचर्म.

१४९ - झयः। ५।४।१११। (jhayaḥ).

उपसमिधम्। उपसमित्।

The affix *'ṭac' (taddhita)* is employed after optionally, when the *'avyayībhāva samāsa'* ends with a letter of the *'jhay pratyāhāra'*.

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For example - समिधः समीपम् उपसमिधम् => समिधः समीपम् => समिध् ङस् समीपम् (१३६-अव्ययं विभक्ति.....वचनेषु) => समिध् ङस् उप (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८-उपसर्जनम् पूर्वम्) => उपसमिध् ङस् (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => उपसमिध्, here as per the present precept, the affix टच् (called तद्धित) is employed after optionally, as it is the compound with indeclinable ending in a letter of झय् प्रत्याहार. Such as - उपसमिध् टच् (हलन्त्यम् & चुटू) => उपसमिध् अ => उपसमिध (परश्च) => उपसमिध सु (अव्ययादाप् सुपः) => उपसमिध (१४०-नाऽव्ययीभावादतोऽमत्वपञ्चम्याः) => उपसमिध् अ अ म् (अमि पूर्वः) =>उपसमिध् अ म् => उपसमिधम् (near fire wood).

As per the present precept, the affix टच् (called तद्धित) is optionally be employed after, as it is the compound with indeclinable ending in झय् प्रत्याहार. In absence of the टच्, the compound remains as - समिधः समीपम् उपसमित् => समिधः समीपम् => समिध् ङस् समीपम् (१३६-अव्ययं विभक्ति.....वचनेषु) => समिध् ङस् उप (१३७ -प्रथमानिर्दिष्टं समास उपसर्जनम् and १३८- उपसर्जनम् पूर्वम्) => उपसमिध् ङस् (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => उपसमिध् (परश्च) => उपसमिध् सु (खरि च) => उपसमित् सु (अव्ययादाप् सुपः) => उपसमित् (near fire wood).

- इत्यव्ययीभावसमासः -

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अथ तत्पुरुषसमासः ।
(Atha Tatpuruṣasamāsaḥ).
(The Compound of Cases).

१५० - तत्पुरुषः । २ ।१ ।२२ । (tatpuruṣaḥ).

अधिकारोऽयं प्राग्बहुव्रीहेः ।

The term *'tatpuruṣa'* (his man) is a regulating expression up to the precept - *'katvā ca 2.2.22'* prior to the *'bahuvrīhisamāsa'*.

It is called तत्पुरुषः, because of the word राजन् (the King) is substituted by the demonstrative pronoun तत् (that) and forms the compound as तत्पुरुषः (राजपुरुषः), and defined as such.

१५२ - द्विगुश्च । २ ।१ ।२३ । (dviguśca).

द्विगुरपि तत्पुरुषसंज्ञकः स्यात् ।

The another kind of compound - *'dvigu'* also termed as (comes under the purview of) *'tatpuruṣasamāsa'*.

The compound - *'dvigu'* (though a compound of a numeral with a noun) is coming under the purview of *'tatpuruṣasamāsa'*.

१५३ - द्वितीयाश्रितातीतपतितगतात्यस्तप्राप्तापन्नैः । २ ।१ ।२४ ।
(dvitīyāśritātītapatitagatātyastaprāptāpannaiḥ).

(द्वातीया श्रित-अतीत-पतित-गत-अत्यस्त-प्राप्त-आपन्नैः) ।

द्वितीयान्तं श्रितादिप्रकृतिकैः सुवन्तैः सह वा समस्यते, स च तत्पुरुषः ।

कृष्णं श्रितः - कृष्णश्रित इत्यादि ।

द्वितीयान्तं = a word ending with the second case-affix, श्रितादिप्रकृतिकैः सुवन्तैः सह = with crude words (प्राकृतिकैः = प्रातिपदिकैः) like - श्रित-अतीत-पतित-गत-अत्यस्त-प्राप्त-आपन्न when inflected by a case-affix, वा समस्यते = is to be aggregated optionally, स च तत्पुरुषः = and that is called तत्पुरुषसमास.

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A word ending with the second case-affix is diversely compounded with crude words like *'śrita'*, *'atīta'*, *'patita'*, *'gata'*, *'atyasta'*, *'prāpta'* & *'āpanna'* when inflected by a case-affix and that is called as *'tatpuruṣasamāsa'*.

For example - कृष्णं श्रितः, here the word - कृष्णम् (कृष्ण अम्) is ending with the second case-affix and the crude word - श्रित is inflected by the case-affix सु as श्रितः. Hence it is liable to be a तत्पुरुषसमास as - कृष्ण अम् श्रित सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => कृष्ण श्रित => कृष्णश्रित (परश्च) => कृष्णश्रित सु (उपदेशेऽजनुनासिक इत्) => कृष्णश्रित स् (स सजुषो रुः) => कृष्णश्रित र् (खरवसानयोः विसर्जनीयः) => कृष्णश्रितः (who has had recourse to Kṛṣṇa).

Accordingly, दुःखमतीतः => दुःखम् अतीतः => दुःख अम् अतीत सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => दुःख अतीत (अकः सवर्णे दार्घः) => दुःखातीत (परश्च) => दुःखातीत सु (उपदेशेऽजनुनासिको इत्) => दुःखातीत स् (स सजुषो रुः) => दुःखातीत र् (खरवसानयोः विसर्जनीयः) => दुःखातीतः (who has had surpassed the sorrow).

Similarly - स्वर्गं गतः => स्वर्गगतः (who has had gone to heaven). कूपम् अत्यस्तः =>कूपात्यस्तः (who has had thrown to the well). सुखं प्राप्तः => सुखप्राप्तः (who has had attained happiness). सङ्कटम् आपन्नः => सङ्कटापन्नः (who has had gone to miserable state of affairs).

१५४ - तृतीया तत्कृतार्थेन गुणवचनेन । २ ।१ ।३० ।

(tṛtīyā tatkṛtārthena guṇavacanena).

तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनाऽर्थेन च सह वा प्राग्वत्। शंकुलया खण्डः शंकुलाखण्डः। धान्येनाऽर्थो धान्यार्थः। तत्कृते किम् - अक्ष्णा काणः।

तृतीयान्तं = a word ending with third case-affix (टा भ्याम् भिस्), तृतीयान्तार्थकृत (तत्कृतार्थेन) गुणवचनेन = what denotes the quality of a thing as an Instrumental cause, अर्थेन च सह = and with the word अर्थ (wealth) as an Instrumental cause, वा प्राग्वत् = that is to be compounded diversely (optionally) as before (called as तत्पुरुषसमास).

A word ending with third case-affix is optionally compounded (i) - with a word that denotes the *'guṇa'* (quality) of a thing or (ii) with the word *'artha'* (wealth), if that is an Instrumental cause, and called as *'tatpuruṣasamāsa'*.

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For example - शंकुलाखण्डः is the aggregation of the words शंकुलया and खण्डः and called तत्पुरुषसमास. Here the word शङ्कुला (a nipper) ending with the third case-affix - शंकुलया (शङ्कुला + टा) and denotes its 'quality' being an instrumental cause for cutting into खण्ड (piece). According to the version - तृतीयान्तार्थकृत (तत्कृतार्थेन) गुणवचनेन, the compound is to be शंकुला टा खण्ड सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => शंकुलाखण्ड (परश्च) => शंकुलाखण्ड सु (उपदेशेऽजनुनासिक इत्) => शंकुलाखण्ड स् (स सजुषो रुः) => शंकुलाखण्ड र् (खरवसानयोः विसर्जनीयः) => शंकुलाखण्डः (a piece cut by the nipper).

Accordingly, in the aggregation of धान्येन अर्थः (धान्यार्थः), the word धान्य (grain) ending with third case-affix (धान्य + टा = धान्येन) and it is the instrumental cause for acquisition of अर्थः (wealth). According to the version - तृतीयान्तार्थकृत (तत्कृतार्थेन) अर्थेन च सह, the compound is to be composed as - धान्य + टा अर्थ, + सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => धान्यार्थ (परश्च) => धान्यार्थ सु (उपदेशेऽजनुनासिक इत्) => धान्यार्थ स् (स सजुषो रुः) => धान्यार्थ र् (खरवसानयोः विसर्जनीयः) => धान्यार्थः (wealth acquired by grain).

तत्कृते किम् - अक्ष्णा काणः, where a thing is not denoted by the quality as an instrumental cause, the aggregation of words to constitute a compound is restricted. Such as - अक्ष्णा काणः (अक्षि + टा, काण + सु) even though these constituting words possess the criteria of the present precept, the तत्पुरुषसमास is restricted here as 'the eye is not the sole cause (instrument) of the blindness'. So it remained as - अक्ष्णा काणः (blind of an eye) without constituting the compound into - अक्षिकाणः.

१५५ - कर्तृकरणे कृता बहुलम्। २।१।३२। (kartṛkaraṇe kṛtā bahulam).

कर्तरि करणे च तृतीया कृदन्तेन बहुलं प्राग्वत्। हरिणा त्रातो हरित्रातः।

नखैभिन्नो नखभिन्नः। कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्। नखनिर्भिन्नः।

कर्तरि करणे च तृतीया = When the Agent (कर्ता) and the Instrument (करण) are denoted by the third case-affix, कृदन्तेन = with a word ending in a कृत् affix, वहुलं = diversely or optionally (कृत्-ल्युटो वहुलम्), प्राग्वत् = that is to be compounded as before and called as तत्पुरुषसमास.

When the *'kartā'* (an Agent) and the *'karaṇa'* (an Instrument) are

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denoted by the third case-affix, that is to be compounded diversely with a word ending in *'kṛt pratyaya'* and called as *'tatpuruṣa- samāsa'*.

Such as - हरिणा त्रातः हरित्रातः, here, the word हरिणा ends with the third case-affix (हरि + टा) and simultaneously denotes the Agent (कर्ता) Hari. Also the word त्रातः is ending with a कृत् प्रत्यय and fulfils the norms of the precept. So the compound is to be हरि टा त्रात सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => हरित्रात (परश्च) => हरित्रात सु (उपदेशेऽजनुनासिक इत्) => हरित्रात स् (स सजुषो रुः) => हरित्रात र् (खरवसानयोः विसर्जनीयः) => हरित्रातः (preserved by *Hari*).

Similarly, नखैभिन्नो नखभिन्नः, here, the word नखैः ends with the third case-affix (नख भिस्) and denotes the Instrument (करण) nails simultaneously. Also the verb भिन्नः is ending with a कृत् प्रत्यय and fulfils the norms of the present precept. So the compound is to be नख भिस् भिन्नः सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => नखभिन्न (परश्च) => नखभिन्न सु (उपदेशेऽजनुनासिक इत्) => नखभिन्न स् (स सजुषो रुः) => नखनिभिन्न र् (खरवसानयोः विसर्जनीयः) => नखनिभिन्नः (divided by nails).

In accordance with the word वहुलम् (कृत्-ल्युटो वहुलम्) the aggregation is restricted diversely or optionally as -दात्रेण लूनवान् (cut off by a kind of knife) and परशुना छिन्नः (cut off by an axe or hatchet).

(प०) कृद्-ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम् । नखनिर्भिन्नः।

(kṛdgrahaṇe gatikārakapūrvasyāpi grahaṇam).

According to sage *Patañjali*, that is also included in the *'tatpuruṣa-samāsa'*, when a गति (preposition affixed by a verb is called गति as per the precept - "गतिश्च" - प्रादयः क्रियायोगे गतिसंज्ञा स्युः), ends with a कृत् प्रत्यय and comes after a word ending with the third case-affix by denoting the instrumental cause. (a word as an instrumental cause + third case-affix + preposition + verb + कृत् प्रत्यय).

According to sage *Patañjali*, that is also included in the *'tatpuruṣasamāsa'*, when a 'gati' ends with a *'kṛt pratyaya'* and comes after a word of instrumental cause and ending with the third case-affix.

Such as - नखनिर्भिन्नः, here, the word नखैः (by the nails) ends with the third case-affix (नख भिस्) and it is the instrumental cause (करण) for separation (निर्भिन्नः). Also the गति (निर्भिन्नः) is constituted by the verb भिन्नः ending with a कृत्

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प्रत्यय and prefixed by the preposition (निर्). As the गति (निर्भिन्नः) is following the instrumental cause (नखैः) ending with the third case-affix (नख भिस्), it fulfils the norms of this supplementary rule. So the compound is to be नख भिस् भिन्न सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => नखनिर्भिन्न (परश्च) => नखनिर्भिन्न सु (उपदेशेऽजनुनासिक इत्) => नखनिर्भिन्न स् (स सजुषो रुः) => नखनिर्भिन्न र् (खरवसानयोः विसर्जनीयः) => नखनिर्भिन्नः (quite divided by nails).

१५६ - चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः । २।१।३६ ।

(caturthī tadarthārthabalihitasukharakhitaiḥ).

चतुर्थ्यन्तार्थाय यत् तद्वाचिनाऽर्थादिभिश्च चतुर्थ्यन्तं वा प्राग्वत्। यूपाय दारु यूपदारु।

चतुर्थ्यन्तार्थाय यत् = a word ending with the fourth case-affix if that is employed for a purpose, तद्वाचिना = with that तदर्थ (for the purpose there of), अर्थादिभिश्च = and with the words अर्थ, बलि, हित, सुख & रक्षित inflected by the case-affix, चतुर्थ्यन्तं = ending with the fourth case-affix, वा प्राग्वत् = that is optionally compounded and called तत्पुरुषसमास.

A word that ends with the fourth case-affix is to be optionally compounded with *'tadartha'*, *'artha'*, *'bali'*, *'hita'*, *'sukha'* & *'rakhita'* if inflected by the case-affix and called as *'tatpuruṣasamāsa'*.

Example of तदर्थ - यूपायदारु यूपदारु (wood for the stake). In the expression of a तदर्थ -

(बा०) तदर्थेन प्रकृतिविकृतिभाव एवेष्टः । तेनेह न - रन्धनाय स्थाली।

(tadarthena prakṛtivikṛtibhāva eveṣṭaḥ).

By the word *'tadartha'*, the special relation of a *'prakṛti'* (material) and its *'vikṛti'* (modification) is intended.

Such as - यूपायदारु यूपदारु, the wood (दारु) is the प्रकृति (material) and the stake (यूप) is its विकृति (modification or change), where the stake is a modified form of wood it is made of. This relation is called तदर्थ and when such relation exists, a तत्पुरुषसमास is to be executed. But, in an expression of रन्धनाय स्थाली (a pot for cooking) it is restricted (तेनेह न) because of the absence of तदर्थ (प्रकृतिविकृतिभाव).

Example of अर्थ (on account of) -

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(बा०) अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम्।

(arthena nityasamāso viśeṣyaliṅgatā ceti vaktavyam).

द्विजार्थः सूपः। द्विजार्था यवागूः। द्विजार्थं पयः। भूतवलिः। गोहितम्। गोसुखम्। गोरक्षितम्।

With the word *'artha'* (on account of), the compound invariably takes place with the specification of particular gender what it qualifies.

Such as - masculine - द्विजार्थः सूपः (broth for *Brāhmaṇa*), feminine - द्विजार्था यवागूः (gruel for *Brāhmaṇa*), neuter - द्विजार्थं पयः (milk for *Brāhmaṇa*).

Examples of वलि, हित, सुख or रक्षित if inflected by a case-affix - भूताय वलिः = भूतवलिः (a sacrifice for all beings), गोभ्यः हितम् = गोहितम् (what is good for cows), गोभ्यः सुखम् = गोसुखम् (what is pleasant for cows), गोभ्यः रक्षितम् = गोरक्षितम् (what is kept for cows).

१५७ - पञ्चमी भयेन। २।१।३७। (pañcamī bhayena).

चोराद्भयम् चोरभयम्।

A word ending in the fifth case-affix is to be compounded with the word *'bhaya'* (fear) if that ends with the case-affix and called as *'tatpuruṣasamāsa'*.

Such as - चोराद्भयम् (चोराद् भयम्) => चोर ङसि भय अम् (सुपो लुक् - सुपोधातुप्रातिपदिकयोः) => चोरभय (परश्च) => चोरभयम् (fear of a thief).

१५८ - स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन। २।१।३९।

(stokāntikadūrārthakṛcchrāṇi ktena).

(स्तोक + अन्तिक + दूर-अर्थ + कृच्छ्राणि + क्तेन)।

स्तोक, अन्तिक, दूरार्थ or कृच्छ्राणि = a word with the same sense of *stoka* (a little), *antika* (near to), *dūra* (far of) & *kṛcchra* (difficult) if ends with fifth case-affix, क्तेन = a word if employed by the क्त-प्रत्यय at the end with the inflection of a case-affix finally.

Words like *'stoka'* (a little), *'antika'* (near to), *'dūra'* (far off) & *'kṛcchra'* (difficult), and their synonyms, when ending with fifth case-affix are to be compounded with words employed by the *'kta'-pratyaya'* alongwith case inflection at the end and called as *'tatpuruṣa-samāsa'*.

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Such as - स्तोकान्मुक्तः => स्तोकाद् मुक्तः => स्तोक ङसि मुक्त सु।
अन्तिकादागतः => अन्तिकाद् आगतः => अन्तिक ङसि आगत सु।
अभ्याशादागतः => अभ्याशाद् आगतः =>अभ्याश ङसि आगत सु।
दूरादागतः => दूराद् आगतः => दूर ङसि आगत सु।
कृच्छ्रादागतः => कृच्छ्राद् आगतः => कृच्छ्र ङसि आगत सु।

In these examples, the words like स्तोकाद्, अन्तिकाद्, अभ्याशाद्, दूराद् & कृच्छ्राद् are inflected by the fifth case-affix - ङसि. Also words like मुक्तः, & आगतः are affixed by the क्त-प्रत्यय and at the same time inflected by the case-affix सु. As these words possess the criteria laid down in the present precept, these are liable for composing of a *'tatpuruṣasamāsa'*. In such occurrence, the next rule expounds

१५९ - पञ्चम्याः स्तोकादिभ्यः। ६।३।२। (pañcamyāḥ stokādibhyaḥ).

अलुगुत्तरपदे। स्तोकान्मुक्त। अन्तिकादागतः। अभ्याशादागतः। दूरादागतः। कृच्छ्रादागतः।

अलुग् (स्तोकादिभ्यः) = The fifth case-affix of the words स्तोक - अन्तिक - दूरार्थ & कृच्छ्र shall not be elided, उत्तरपदे = if a subsequent word follows.

The fifth case-affix of the words like *'stoka'* (a little), *'antika'* (near to), *'dūra'* (far of) & *'kṛcchra'* (difficult), and their synonyms, shall not be elided, if a subsequent word follows.

Such as - in the occurrence of - स्तोक ङसि मुक्त सु। अन्तिक ङसि आगत सु। अभ्याश ङसि आगत सु। दूर ङसि आगत सु। कृच्छ्र ङसि आगत सु, the fifth case-affix ङसि is not to be elided and the compound becomes - स्तोक ङसि मुक्त सु (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => स्तोक ङसि मुक्त (टाङसिङसामिनात्स्याः) => स्तोक आत् मुक्त (४२-अकः सवर्णे दीर्घः) => स्तोकात् मुक्त (वाऽवसाने) => स्तोकाद् मुक्त (६८- यरोऽनुनासिकेऽनुनासिको वा) => स्तोकान् मुक्त => स्तोकान्मुक्त (परश्च) => स्तोकान्मुक्त सु (उपदेशेऽजनुनासिक इत्) => स्तोकान्मुक्त स् (स सजुषो रुः) => स्तोकान्मुक्त र् (९३-खरवसानयोः विसर्जनीयः) => स्तोकान्मुक्तः (free from a little).

Accordingly - अन्तिक ङसि आगत सु = अन्तिकादागतः (came from near). Similarly - with the same sense of meaning of अन्तिक the word अभ्याश (अभि आशा - near to) is taken as - अभ्याश ङसि आगत सु = अभ्याशादागतः (came from the nearby direction). Accordingly - दूर ङसि आगत सु = दूरादागतः (came from a distant) and कृच्छ्र ङसि आगत सु = कृच्छ्रादागतः (came with difficulty).

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१६० - षष्ठी । २।२।८। (ṣaṣṭhī).

सुवन्तेन प्राग्वत्। राजपुरुषः।

A word ending with the sixth case-affix is to be compounded with a word that ends with a case-affix.

Such as - राज्ञः पुरुषः => राजन् ङस् पुरुष सु (सुपो धातुप्रातिपदिकयोः) => राजन् पुरुषः (न लोपः प्रातिपदिकान्तस्य) => राजपुरुष (परश्च) => राजपुरुष सु (उपदेशेजनुनासिक इत्) => राजपुरुष स् (स सजुषो रुः) => राजपुरुष र् (खरवसानयोः विसर्जनीयः) => राजपुरुषः (the king's man).

१६१ - पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे । २।२।१।

(pūrvāparādharottaramekadeśinaikādhikaraṇe).

(पूर्व + अपर +अधर + उत्तरम् + एकदेशिना + एकाधिकरणे)।

अवयविना सह पूर्वादयः समस्यन्ते एकत्वसंख्याविशिष्टश्चेदवयवी। षष्ठीसमासापवादः।

पूर्वं कायस्य पूर्वकायः। अपरकायः। एकाधिकरणे किम् - पूर्वश्छात्राणाम्।

एकदेशिना एकाधिकरणे (एकाधिकरणग्रहणं एकदेशिनो विशेषणम्) = अवयविना सह = with the अवयवी (a thing that possesses the parts or अवयव is called अवयवी). एकत्वसंख्याविशिष्टश्चेदवयवी = provided that the अवयवी, having parts (अवयव), is distinguished enumerically by unity (oneness). Such as the काय, as a whole, is an अवयवी for possessing different parts (अवयव) like hands, legs etc., पूर्वादयः समस्यन्ते = the words पूर्व (anterior or front), अपर (posterior or back), अधर (lower) and उत्तर (upper) are to be compounded if ending with case-affixes.

The words *'pūrva'* (anterior or front), *'apara'* (posterior or back), *'adhara'* (lower) and *'uttara'* (upper) ending with a case-affix, are to be compounded with an *'avayavī'* (having parts) provided that is distinguished enumerically by unity (oneness) and called as *'tatpuruṣasamāsa'*.

Such as - पूर्वं कायस्य => पूर्व अम् काय ङस् (सुपो धातुप्रातिपदिकयोः) => पूर्वकाय with case inflection => पूर्वकायः (the front of the body). Similarly, अपरं कायस्य => अपर अम् काय ङस् => अपरकाय => अपरकायः (the back of the body). अधरं कायस्य => अधर अम् काय ङस् => अधरकाय => अधरकायः (the lower part of the body). उत्तरं कायस्य => उत्तर अम् काय ङस् => उत्तरकाय => उत्तरकायः (the upper part of the body).

षष्ठीसमासापवादः = it is a contravention to the compound that ends with the

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sixth case-affix (in the analytical statement of a compound, a word ending in the sixth case-affix if comes after a word that ends with first case-affix).

एकाधिकरणे किम् - पूर्वश्छात्राणाम् (पूर्व अम् छात्र आम्), in this situation the तत्पुरुषसमास is restricted as the word छात्राणाम्, as a whole, is not an अवयवी for possessing different students by oneness.

१६२ - अर्ध नपुंसकम्। २।२।२। (ardha napuṁsakam).

समांशवाच्यर्धशब्दो नित्यं क्लीबे, स प्राग्वत्। अर्धं पिप्पल्याः अर्धपिप्पली।

समांशवाची अर्धशब्दः = the word अर्ध (a half) when signifies to the exact equal part or number, नित्यं क्लीबे = that is invariably compounded with a neuter, स प्राग्वत् = it adheres to the preceding rule (provided that the अवयवी having parts or number (अवयव) is distinguished enumerically by unity or oneness).

The word *'ardha'* (a half) when signifies to the exact equal part, that is invariably compounded with a neuter, provided that the *'avayavī'* is distinguished enumerically by unity (oneness) and called as *'tatpuruṣasamāsa'*.

It is also a contravention to the compound that ends with sixth case-affix (in the analytical statement of a compound, the word ending in the sixth case-affix if comes after a word that ends with first nominal-affix).

Such as - अर्धं पिप्पल्याः => अर्ध अम् पिप्पली ङस् (एकार्थ वाची) =>अर्धपिप्पली (a half of the piper).

१६३ - सप्तमी शौण्डैः। २।१।४०। (saptamī śauṇḍaiḥ).

सप्तम्यन्तं शौण्डादिभिः प्राग्वत्। अक्षेषु शौण्डः अक्षशौण्डः इत्यादि। द्वितीया -

तृतीयेत्यादि योगविभागादन्यत्रापि तृतीयादि-विभक्तीनां प्रयोगवशात्समासो ज्ञेयः।

सप्तम्यन्तं = a word ending in seventh case-affix, शौण्डादिभिः = with the series of words शौण्ड (skilled), कितव (a cheat), धूर्त (a cunning) &c. ending in case-affix, प्राग्वत् = is to be compounded optionally and called as तत्पुरुषसमास as before.

A word ending in the seventh case-affix is to be compounded optionally with the series of word *'sauṇḍa'* (skilled) &c. ending in case-affix and called as *'tatpuruṣasamāsa'*.

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Such as - अक्षेषु शौण्डः => अक्ष सुप् शौण्ड सु => अक्षशौण्डः (skilled in dice). Accordingly, अक्षेषु कितवः => अक्ष सुप् कितव सु => अक्षकितवः (a cheat in dice). अक्षेषु धूर्तः => अक्ष सुप् धूर्त सु => अक्षधूर्तः (cunning in dice).

It has been stated that words ending in case-affix, may be a second, third or any other case, can form compounds with certain words if found necessary with reference to this aphorism.

१६४ - दिक्संख्ये संज्ञायाम्। २।१।५०। (diksaṅkhye sañjñāyām).

संज्ञायामेवेति नियमार्थं सूत्रम्। पूर्वेषुकामशमी। सप्तर्षयः।

तेनेह न - उत्तरा वृक्षाः। पञ्च ब्राह्मणाः।

दिक्संख्ये = where a word signifies to दिक् (a place) or to संख्या (a number). संज्ञायाम् = in the sense of an appellation (name).

A word in the sense of an appellation (name) if signifies to *'dik'* (a place) or *'saṅkhyā'* (a number), that is to be compounded with the *'samānādhikaraṇa'* (same site of unity) and called as *'tatpuruṣa- samāsa'*.

Such as - a word signifying दिक् (a place) in the sense of an appellation -> पूर्वा च इषुकामशमी च, in this context, the words पूर्वा च to be compounded with the same site of unity (subsisting in same receptacle - आधार or समानाधिकरण) i.e. इषुकामशमी च and abridged to पूर्वेषुकामशमी (name of a town - *Iṣukāmaśamī* in the east).

Accordingly, a word signifying a संख्या (a number) in the sense of an appellation -> सप्त च ते ऋषयः, the word सप्त is to be compounded with the same site of unity i.e. ऋषयः and abridged to सप्तर्षयः (the constellation of Great Bear i.e. names of seven sages like *Kratu* &c.).

Where the word दिक् (a place or a point of the compass) does not signify to a name or appellation, the तत्पुरुषसमास compound is restricted there. Such as - उत्तरा वृक्षाः (northern trees) is not a name of any particular place. Where the word संख्या (a number) does not signify to a name or appellation, the तत्पुरुषसमास compound is also restricted there. Such as - पञ्च ब्राह्मणाः (five *Brāhmaṇas*) is not a name of any particular person.

१६५ - तद्धितार्थोत्तरपदसमाहारे च। २।१।५१।
(taddhitārthottarapadasamāhāre ca).

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(तद्धितार्थ + उत्तरपद + समाहारे च)

तद्धितार्थे विषये उत्तरपदे च परतः समाहारे च वाच्ये दिक्संख्ये प्राग्वत्।

पूर्वस्यां शालायां भवः पूर्वा शाला इति समासे जाते -

तद्धितार्थे विषये = where the sense is that of a तद्धित, उत्तरपदे च परतः = whenever an additional word comes after a compound, समाहारे च वाच्ये = when an aggregation is expressed, दिक्संख्ये = a word either of दिक् or संख्या, प्राग्वत् = as before (that is to be compounded with the word of same case-affix (समानाधिकरण) and called तत्पुरुषसमास).

Where the sense is that of (i) an affix - *'taddhita'* or (ii) an additional word comes after a compound or (iii) an aggregation is expressed, the word either of *'dik'* (a place) or *'saṅkhyā'* (a number) is compounded with any of the above if that possesses *'samānādhikaraṇa'* (same case inflection) and called as *'tatpuruṣa- samāsa'*.

Such as - of the compound पौर्वशालः, the analytical statement is - पूर्वस्यां शालायां भवः => पूर्वा ङि शाला ङि भव सु (सुपो लुक्) => पूर्वा शाला भव, in this situation next additional precept explains as -

(बा०) सर्वनाम्नो वृत्तिमात्रे पुंवद्भावः।

(sarvanāmno vṛttimātre puṁvadbhāvaḥ).

सर्वनाम्नः = of the Pronoun (पूर्वा which is mentioned in feminine gender), वृत्तिमात्रे = in the occasion of five class of functions (वृत्ति) as mentioned in the precept - "सहसुपा" (कृत्तद्धितसमासैकशेषसनाद्यन्तधातुरूपाः), here the word भव is a तद्धित and used in the वृत्ति, पुंवद्भावः = that (पूर्वा) is to be converted into masculine gender (पूर्व).

In the occasion of a *'vṛtti'* (a function), a pronoun is to be converted into masculine gender.

So, in the situation of a function (वृत्ति i.e. भव as a तद्धित) of the compound पूर्वा शाला भव, the pronoun पूर्वा which is mentioned in the feminine gender is to be converted into masculine gender as पूर्व, eg. - पूर्व शाला भव. Here the next rule comes in force -

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१६६ - दिक्पूर्वपदादसंज्ञायाम् ञः । ४ ।२ ।१०७ ।
(dikpūrvapadādasañjñāyām ñaḥ).

(दिक् + पूर्वपदात् + असंज्ञायां + ञः)

अस्माद् भवाद्यर्थे ञः स्यादसंज्ञायाम्।

अस्माद् भवाद्यर्थे = (in place of) the subsequent word - भव in the sense of a तद्धित, ञः स्याद् = the ञ is to be the substitute, असंज्ञायाम् = if the दिक् as a prior member (पूर्वपद) does not signify to an appellation (name).

The *'ñ'* is to be the substitute of the *'bhava'*, when a word denoting the sence of *'dik'* (a direction), not signifying to an appellation (name), stands as a *'pūrvapada'* (prior member).

So in the situation of पूर्व शाला भव, the word पूर्व is signified as दिक् and stands as a prior member. The word भव is signified as a तद्धित and comes after the compound पूर्वशाला. Also the compound पूर्वशाला does not signify to the name of a place (असंज्ञायाम्). Hence, the ञ is to be the substitute in place of the भव. Such as - पूर्वशाला भव => पूर्वशाला ञ (चुटु) => पूर्वशाला अ and the next rule evokes -

१६७ - तद्धितेष्वचामादेः । ७ ।२ ।११७ । (taddhiteṣvacāmādeḥ).

(तद्धितेषु + अचाम् + आदेः)

ञिति णिति च तद्धितेष्वचामादेरचो वृद्धि स्यात्। यस्येति च। पौर्वशालः। पञ्च गावो धनं यस्येति त्रिपदे बहुव्रीहौ -

ञिति णिति च तद्धितेषु = if the susequent word is a तद्धित, whose ञ् or ण् is elided, अचामादेः अचः = in place of the first vowel out of the constituting vowels of a prior member, वृद्धि स्यात् = a वृद्धि is to be the substitute, यस्येति च = is a precept that evokes for elision of the final अ, आ, इ or ई of a भ (first word or अङ्ग) if a तद्धित follows.

a *'vṛddhi'* is to be the substitute of the first vowel (out of the constituting vowels of a *'bha')* followed by a *'taddhita'* whose *'ñ'* or *'ṇ'* is elided.

Hence, in case of पूर्वशाला अ, the अ is a तद्धित whose ञ् is elided (पूर्वशाला ञ (चुटु) => पूर्वशाला अ), and comes after the compound पूर्वशाला. As per the present

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precept the first vowel - ऊ (प्ऊर्व्अश्आल्आ) is to be substituted by a वृद्धि (औ) as - प्और्वशाला अ => पौर्वशाला अ => in accordance with the rule - यस्येति च, the final आ of the भ (पौर्वशाल्आ) is to be elided as the तद्धित - अ follows => पौर्वशाल् अ => पौर्वशाल with the masculine case termination becomes as पौर्वशालः (who is in the eastern hall).

The example of **समाहार** or **संख्या** of the precept "१६५-तद्धितार्थोत्तर- पद समाहारे च" - पञ्च गावो धनं यस्येति त्रिपदे बहुव्रीहौ - in case of an attributive compound consisting of three terms (words) i.e. - पञ्च गावो धनम् (पञ्च गावो धनं यस्य इति - बहुव्रीहि)," in this context the additional rule (वार्तिक) predicates -

(बा०) द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम्।

(dvandvatatpuruṣayoruttarapade nityasamāsavacanam).

A *'dvandvasamāsa'* or a *'tatpuruṣasamāsa'* is invariably compounded, when an *'uttarapada'* (additional member) follows,

Such as - पञ्च गावो धनः (सुपो लुक्) => पञ्चन् गो धनः (न लोपः प्रातिपदिकान्तस्य) => पञ्चगो (धन), in this situation the next rule comes in force -

१६८ - गोरतद्धितलुकि। ६।४।९५। (goratadhitaluki).

(गोः + अतद्धित + लुकि)।

गोऽन्तात्तत्पुरुषाट्टच् स्यात् समासान्तो, न तु तद्धितलुकि। पञ्चगवधनः।

गोऽन्तात् तत्पुरुषात् = after a तत्पुरुषसमास that ends with the word गो, टच् स्यात् समासान्तो = the affix टच् is to be employed at the end of a compound, न तु तद्धितलुकि = if not subsisted by a तद्धित for elision.

After a *'tatpuruṣasamāsa'* ending with the word - *'go'*, the affix - *'ṭac'* is employed at the end, if not subsisted by a *'taddhita'* for elision.

So, in this situation of पञ्चगो धनः => the word पञ्चगो is a तत्पुरुषसमास that ends with the word गो and the word धनः subsisted after पञ्चगो is not a तद्धित liable for elision. Hence the affix टच् is to be employed at the end of the compound as - पञ्चगो टच् (धनः) => पञ्चगो टच् (हलन्त्यन् & चुटू) (धनः) => पञ्चग् ओ अ धनः (अवङ् स्फोटायनस्य) => पञ्चग् अवङ् अ धनः (ङिञ्च) => पञ्चग् अव अ धनः => पञ्चगव अ धनः

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(यस्येति च) => पञ्चगव् अ धनः => पञ्चगव धनः (यस्य सः - वहुव्रीहिसमास) => पञ्चगवधनः (whose wealth consists of five cows).

१६९ - तत्पुरुषः समानाधिकरणः कर्मधारयः। १।२।४२। (tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ).

Where the *'vibhakti'* (case-affixes) of each members (words) of a *'tatpuruṣasamāsa'* are in the *'samānādhikaraṇa'* (same site of unity) that is called as *'karmadhārayasamāsa'*.

The compound कर्मधारय (कर्मं धारयति इति) why so named does not seem to be elsewhere. It literally means that which holds the object (कर्म). For example - नीलञ्च उत्पलञ्च (नीलं च उत्पलं च) इति नीलोत्पलम्. In this compound the words नीलम् and उत्पलम् are mentioned in the second case-affix (विभक्ति) and called समानाधिकरण. In other sense, the colour नीलम् and the object उत्पलम् are subsisting in the same receptacle (आधार) i.e. a flower (Lotus) and called समानाधिकरण.

१७० - संख्यापूर्वो द्विगुः। २।१।५२। (saṅkhyāpūrvo dviguḥ).

तद्धितार्थेत्वत्रोक्तस्त्रिविधः संख्यापूर्वो द्विगुसंज्ञः स्यात्।

तद्धितार्थे तु अत्रो उक्तः त्रिविधः = the three conditions as laid down in the precept - "१६५-तद्धितार्थोत्तरपदसमाहारे च" viz. (i) in the sense of an affix - तद्धित or (ii) an additional word comes after a compound or (iii) an aggregation is to be expressed, the word either of दिक् or संख्या is to be compounded with the word of same case inflection (समानाधिकरण) and called as तत्पुरुषसमास, संख्यापूर्वो = if a numeral stands as a first member (and followed by any word of three conditions as laid down in the precept - १६५-तद्धितार्थोत्तरपदसमाहारे च), द्विगुसंज्ञः स्यात् = that (तत्पुरुषसमास) is called as द्विगुसमास (the compound of two cows).

In a *'tatpuruṣasamāsa'* composed by the precept - *'165- taddhitārtttarapadasamāhāre ca'*, if a numeral exists as a first member that is called *'dvigu samāsa'*.

Such as - पञ्चानां गवां समाहारः - पञ्चगवम्. Here, the word पञ्चन् is a numeral and standing as the first member (word) with an expression of aggregation (समाहार) and called द्विगु समास. Such as - पञ्चन् आम् गो आम् (सुपो लुक्) => पञ्चन् गो (न लोपः प्रातिपदिकान्तस्य) => पञ्चगो (१६८- गोरतद्धितलुकि) => पञ्चगो टच् (हलन्त्यन् & चुटू) =>

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पञ्चगो अ (अवङ् स्फोटायनस्य) => पञ्चग् अवङ् (अव) अ (ङिञ्च) => पञ्चग् अव अ => पञ्चगव अ (यस्येति च) => पञ्चगव् अ => पञ्चगव. Here, the next rule -

१७१ - द्विगुरेकवचनम्। २।४।१। (dvigurekavacanam). (द्विगुः + एकवचनम्)।

द्विग्वर्थः समाहार एकवत्स्यात्।

A compound expressed by a *'dvigusamāsa'* shall be one i.e. singular.

Such as - पञ्चगव सु.

१७२ - स नपुंसकम्। २।४।१७। (sa napuṁsakam).

ससाहारे द्विगुर्द्वन्द्वश्च नपुंसकं स्यात्। पञ्चानां गवां समाहारः - पञ्चगवम्।

A compound expressed by a *'dvigu'* or a *'dvandva'* in the sense of aggregation shall be a neuter.

Such as - पञ्चगव सु (अतोऽम्) => पञ्चगव अम् (अमि पूर्वः) => पञ्चगवम् (an aggregate of five cows).

१७३ - विशेषणं विशेष्येण बहुलम्। २।१।५७।

(viśeṣaṇaṁ viśeṣyeṇa bahulam).

भेदकं समानाधिकरणेन भेद्येन बहुलं प्राग्वत्। नीलमुत्पलं नीलोत्पलम्।

बहुलग्रहणात्क्वचिन्नित्यम् - कृष्णसर्पः। क्वचिन्न - रामो जामदग्न्यः।

भेदकं (विशेषणं) = the qualifier (discriminator) or an Adjective, भेद्येन = विशेष्येण = with the qualified (discriminated) or a Noun, समानाधिकरणेन = with the same case-affix (विभक्ति) or subsisting in same receptacle (आधार), बहुलं = diversely or optionally (sometimes imperative and sometimes forbidden), प्राग्वत् = (as before) that is to be compounded and called as तत्पुरुषसमास.

An Adjective is to be compounded diversely with a Noun when subsisted in the same receptacle (case-affix) and called as *'tatpuruṣasamāsa'*.

Such as - नीलमुत्पलम् => नील अम् उत्पल अम्, here, both the adjective नीलं (blue) and the noun उत्पलं (lotus) are subsisted in same receptacle (आधार) i.e. a flower. On the other hand, both the adjective नीलं (blue) and the noun उत्पलं (lotus) are subsisted in same case i.e. the first case-affix and fulfil the norms of

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this precept. So, the compounded is to be - नील अम् उत्पल अम् (सुपो लुक्) => नील उत्पल (परश्च) => नीलोत्पल सु (अतोऽम्) => नीलोत्पल अम् (अमि पूर्वः) => नीलोत्पलम् (a blue lotus).

बहुलग्रहणात् क्वचित् नित्यम् - कृष्णसर्पः = with this expression, the compound is diversely (sometimes) imperative as - कृष्णसर्पः => कृष्ण सु सर्प सु (सुपो लुक्) => कृष्णसर्प (परश्च) => कृष्णसर्प सु => कृष्णसर्पः (a black snake).

क्वचित् न - रामो जामदग्न्यः, with this expression it is diversely forbidden and not liable for framing the compound as - राम सु जामदग्न्य सु => रामो जामदग्न्यः (*Rāma* also called *Jāmadagnya* as being the son of *Jamadagnī*).

१७४ - उपमानानि सामान्यवचनैः। २।१।५५।

(upamānāni sāmānyavacanaiḥ).

घन इव श्यामो घनश्यामः।

The objects of comparisons are to be compounded with words linked with the general characteristics of a thing subsisted in the same receptacle and called as *'tatpuruṣasamāsa'*.

Such as - घन इव श्यामः => घन सु श्याम सु => घनश्याम, with case termination घनश्यामः (cloud black).

(बा०) शाकपार्थिवादीनां सिद्धये उत्तरपदलोपस्योपसंख्यानम्।

(śākapārthivādināṁ siddhaye uttarapada-
lopasyopasaṅkhyānam).

शाकप्रियः पार्थिवः शाकपार्थिवः। देवपूजको ब्राह्मणो देवब्राह्मणः।

शाकपार्थिवादीनां सिद्धये = for the accomplishment of the compound (on the basis of १७३-विशेषणं विशेष्येण बहुलम्) with the series of words (आकृतिगण) - शाकपार्थिव, कृतापकृत, भुक्तविभुक्त &c., उत्तरपदलोपस्य = the second member (word) is liable for elision, उपसंख्यानम् = an supplementary (additional) enumeration expressed by *Kātyāyana.*

For accomplishment of a compound with the series of words *'śākapārtiva'* &c., elision of the second member is carried out as expressed by sage *Kātyāyana.*

Such as - शाकप्रियः पार्थिवः, the उत्तरपद (second member) - प्रियः is to be elided as - शाक सु पार्थिव सु (सुपो लुक्) => शाकपार्थिव (परश्च) => शाकपार्थिवः (the king beloved

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by the people of his era/ a vegetarian king). Accordingly, देवपूजको ब्राह्मणो देवब्राह्मणः the उत्तरपद (second member) - पूजकः is elided as - देव सु ब्राह्मण सु (सुपो लुक्) => देवब्राह्मण (परश्च) => देवब्राह्मणः (the *Brāhmaṇa* beloved by Gods/a *Brāhmaṇa* who worships the god).

१७५ - नञ्। २।२।६। (nañ).

नञ् सुपा सह समस्यते।

The negative particle *'nañ'* is liable to be compounded with a word ending with *'sup'* (case-affix).

Such as - नञ् ब्राह्मणः (हलन्त्यम्) = न ब्राह्मणः .

१७६ - नलोपो नञः। ६।३।७३। (nalopo nañaḥ).

नञो नस्य लोप उत्तरपदे। न ब्राह्मणः अब्राह्मणः।

The *'n'* of the negative particle *'nañ'* is to be elided if a subsequent word follows.

Such as - नञ् ब्राह्मणः (हलन्त्यम्) = न ब्राह्मणः, here, the न् of the नञ् is to be elided as the subsequent word (ब्राह्मणः) follows. Hence, नञ् ब्राह्मणः (हलन्त्यम्) => न ब्राह्मणः (नलोपो नञः) => अ ब्राह्मणः (not a *Brāhmaṇa*).

१७७ - तस्मान्नुडचि। ६।३।७४। (tasmānnuḍaci). (तस्मात् + नुट् + अचि)।

लुप्तनकारान्नञ उत्तरपदस्याऽजादेर्नुडागमः स्यात्। अनश्वः।

लुप्तनकारात् नञ् = after elision of the न् of नञ्, उत्तरपदस्य-अच्-आदेः = with the initial vowel of the second member, नुट् आगमः स्यात् = नुट् is to be the augment there.

In a *'tatpuruṣasamāsa'*, after elision of the *'n'* of the negative particle *'nañ'*, the *'nuṭ'* shall be the augment with the initial vowel of the second member.

Such as - अनश्वः (१७५-नञ्) => नञ् अश्व सु (सुपो लुक्) => नञ् अश्व (हलन्त्यम्) न अश्व => (१७६-नलोपो नञः) => अ अश्व, in this context, नुट् (न्) is to be the augment of the initial vowel - अ of the second member - अश्व, after elision of the न् of नञ्. According to the rule - आद्यन्तौ टकितौ, नुट् is to be the initial augment of the अ of अश्व. Such as - अ नुट् अश्व (हलन्त्यम् & उपदेशेऽजनुनासिक इत्) => अ न् अश्व => अनश्व (परश्च)

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=> अनश्व सु (उपदेशेऽजनुनासिक इत्) => अनश्व स् (स सजुषो रुः) => अनश्व र् (खरवसानयोः विसर्जनीयः) => अनश्वः (not a horse/may be an animal).

१७८ - कुगतिप्रादयः । २।२।१८ । (kugatiprādayaḥ).

एते समर्थेन नित्यं समस्यन्ते। कुत्सितः पुरुषः कुपुरुषः।

एते = these कु (an indeclinable), गति (१७९-ऊर्यादि-च्वि-डाचश्च) & प्रादयः (the prepositions प्र, परा, अप्, सम् &c.), समर्थेन = with the befitting word ending in case-affix (समर्थः पदविधिः), नित्यं समस्यन्ते = are invariably compounded.

These *'ku'* (an indeclinable), *'gati'* (a preposition annexed by a verb) and the series *'prādi'* &c (the prepositions) are invariably compounded with the befitting words ending in case-affixes.

The example of कु (an indeclinable) - कुत्सितः पुरुषः => कुपुरुषः (a paltry man). The examples of गति -

१७९ - ऊर्यादि-च्वि-डाचश्च । १।४।६१ । (ūryādi-cvi-ḍācaśca).

(ऊरी-आदि च्वि डाचः च)।

ऊर्यादयः च्व्यन्ताः डाजन्ताश्च क्रियायोगे गतिसंज्ञाः स्युः।

ऊरीकृत्य। शुक्लीकृत्य। पटपटाकृत्य। सुपुरुषः।

ऊरी आदयः = ऊरी &c. (the series of words ऊरी (assent), उररी (acceptance), ताली (a palm tree) &c. are called ऊर्यादिगण), च्वि अन्ताः = words ending with the affix - च्वि, डाच् अन्ताः च = and words ending with the affix - डाच्, क्रियायोगे गतिसंज्ञाः स्युः = are called as गति when come in composition with verbs (verbal roots - धातु).

The series *'ūrī'* &c., also words ending with the affixes - *'chvi'* & *'ḍāc'* are called *'gati'* when come in composition with a *'dhātu'* (verb).

This precept defines a गति and forms the गतिसमास when come in composition with verbs. According to the precept - १७८-कुगति प्रादयः, (i) the indeclinable - कु, (ii) words of the series ऊरी &c., also words ending with the affixes - च्वि & डाच् and (iii) the prepositions - प्र &c. are to be compounded with a befitting (समर्थ) inflected word (पद). The example of the indeclinable - कु (कुत्सितपुरुषः) has been stated above. As regards to the second example गति, the present rule demonstrates -

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It seems that these words - ऊरी &c. and words ending with the affix - च्वि & डाच् are used to come in connection with the verbal roots - कृ (to do), भू (to be) and अस् (to exist) ending with a कृत् affix (च्विडाचो कृभ्वस्तियोगे विधानं तत्साहचर्यादूर्यादीनामपि तैरेवयोगे गतिसंज्ञा विधीयते). There is no need of a case affix while composing compound with a verb ending in कृत् affix (गतिकारकोपपदानां कृद्भिसह समासवचनं प्राक् सुवुत्पत्तेः).

For example - ऊरीकृत्वा => ऊरी कृ क्त्वा, here the word ऊरी come in connection with the verbal root कृ and called a गति. The compound is to be composed as - ऊरी कृत्वा, as per the precept - "समासेऽनञ्पूर्वे क्त्वो ल्यप् ७।१।३७"), the affix क्त्वा is to be substituted by the affix ल्यप् as => ऊरीकृत्य (having accepted).

अशुक्लं शुक्लं कृत्वा => शुक्लं कृ क्त्वा, here the word शुक्ल ends with the affix च्वि by the rule "अभूततद्भावे इति व्यक्तव्यम्" - वार्तिक and the precept - "कुभ्वस्तियोगे संपद्यकर्तरि च्विः ५।४।५०" and designated as a गति. Again the word शुक्ल is converted to शुक्ली by the precept - "अस्य चौ ७।४।३२" => शुक्ली कृ क्त्वा, as per the precept - "समासेऽनञ्पूर्वे क्त्वो ल्यप् ७।१।३७", the affix - क्त्वा is to be substituted by the affix ल्यप् => शुक्लीकृत्य (having made white).

पटत् पटत् इति कृत्वा => पटत् कृ क्त्वा, here the word पटत् come in connection with the verbal root कृ and so the affix - डाच् is to be employed by the precept - "अव्यक्ताऽनुकरणाद् द्यजवरार्धादनितौ डाच् ५।४।५७" => पटत् डाच् कृ क्त्वा, in this situation, because of the affix - डाच् follows, the word पटत् is to be reduplicated as per the precept - "डाचि च द्वे वहुलम्" => पटत् पटत् डाच् (आ) कृ क्त्वा, here, the टि (अत्) of the पटत् is to be substituted by the पररूप (आ) => पटपटा कृ क्त्वा, as per the precept - "समासेऽनञ्पूर्वे क्त्वो ल्यप् ७।१।३७" => the affix क्त्वा is to be substituted by the affix ल्यप् => पटपटा कृत्य (having made a clattering).

In the compound - सुपुरुषः, according to the rule "१७८-कुगति प्रादयः" the preposition सु is compounded with the word that ends with first case-affix. Such as - शोभनः पुरुषः => सुपुरुषः (a good man). Also some prepositions like सु &c., in certain sense, are to be compounded with the words those end with case-affixes as expressed by *Kātyāyana*. Such as -

(वा०) प्रादयो गताद्यर्थे प्रथमया। प्रगत आचार्यः प्राचार्यः।
(prādayo gatādyarthe prathamayā).

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The prepositions *'pra'* (before) &c. subsisted in the sense of *'gata'* (gone) & the like are compounded with the words ending in the first case-affix.

Such as - प्रगत आचार्यः => प्र गत आचार्यः => प्र आचार्यः => प्राचार्यः (an hereditary teacher like *Vaśiṣṭha* in the family of *Rāma*).

(बा०) अत्यादयः क्रान्ताद्यर्थे द्वितीयया । अतिक्रान्तो मालामिति विग्रहे -

(atyādayaḥ krāntādyarthe dvitīyayā).

The prepositions *'ati'* (beyond) &c. if employed in the sense of *'krānta'* (gone beyond) and the like are compounded with the words ending in the second case-affix.

Such as - अतिक्रान्तो मालामिति => the preposition अति in the sense of gone beyond (क्रान्तः) is compounded with माला (necklace) that ends with second case-affix (अम्) => अति माला अम् (सुपो लुक्) => अति माला. Here the next rule demonstrates -

१८० - एकविभक्ति चाऽपूर्वनिपातः । १ ।२ ।४४ ।

(ekavibhakti cā'pūrvanipātaḥ).

विग्रहे यन्नियत विभक्तिकं तदुपसर्जनसंज्ञं स्यान्नतु तस्य पुर्वनिपातः।

विग्रहे यत् नियत विभक्तिकं = a word which is fixed in its case-affix in an analytical statement (not to be changed into other forms of case-affixes that which it possess - अत्यादयः क्रान्ताद्यर्थे द्वितीयया), तदुपसर्जनसंज्ञं स्यात् = that is to be called as secondary (उपसर्जन), नतु तस्य पुर्वनिपातः = that उपसर्जन is not liable for execution as a first member.

In the analytical statement, a word if fixed in its case termination, that is called an *'upasarjana'* (secondary), and not liable to be employed as a first member.

Such as - in the analytical statement of the compound अतिक्रान्तो मालामिति => अतिक्रान्त सु माला अम् the first member अतिक्रान्त is stated by the first ase-affix (सु) and the second member माला with the second case-affix (अम्). According to this precept the second member (उत्तरपद) - माला is to be called as उपसर्जन if remain unchanged in its case-termination (अम्), even if the first

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member अतिक्रान्त is stated in any forms of the cases (अतिक्रान्तः अतिक्रान्तम् अतिक्रान्तेन अतिक्रान्ताय अतिक्रान्ताद् अतिक्रान्तस्य अतिक्रान्ते वा मालाम्). So in the compound अति माला अम् (सुपो लुक्) => अतिमाला the word (प्रातिपदिक) माला is termed as उपसर्जन and is not liable to be the first member as prescribed in the precept "उपसर्जनं पूर्वम्" in the अव्ययाभावसमास.

१८१ - गोस्त्रियोरुपसर्जनस्य । १ ।२ ।४८ । (gostriyorupasarjanasya).

(गो-स्त्रियोः + उपसर्जनस्य)

उपसर्जनं यो गोशब्दः, स्त्रीप्रत्ययान्तश्च तदन्तस्य प्रातिपदिकस्य ह्रस्वः स्यात्। अतिमालः।

A *'prātipadika'* (crude word) composed by an *'upasarjana'* (secondary) if ends either with *'go'* or a feminine affix, the short vowel is substituted (in place of the long).

So, the word अतिमाला is a crude word compounded with an उपसर्जन and ending with the long आ (a feminine affix - टाप्). So it is to be substituted by the short अ as - अतिमाल (परश्च) => अतिमाल सु => अतिमालः (exceeding the necklace).

(बा०) अवादयः क्रुष्टाद्यर्थे तृतीयया । अवक्रुष्टः कोकिलया - अवकोकिलः।

(avādayaḥ kruṣṭādyarthe tṛtīyayā).

The preposition *'ava'* (down) &c. if subsisted in the sense of *'kruṣṭa'* (cry out) & the like are compounded with a word ending in the third case-affix.

Such as - अवक्रुष्टः कोकिलया => अवक्रुष्ट सु कोकिल टा (सुपो लुक्) => अवक्रुष्ट कोकिल => अव कोकिल (परश्च) => अव कोकिल सु => अव कोकिलः (announced by the cuckoo e.g. the spring).

(बा०) पर्यादयो ग्लानाद्यर्थे चतुर्थ्या । परिग्लानोऽध्ययनाय - पर्यध्ययनः।

(paryādayo glānādyarthe caturthyā).

The prepositions *'pari'* &c. if subsisted in the sense of *'glāni'* (weary) & the like are compounded with words ending with the fourth case-affix.

Such as - परिग्लानोऽध्ययनाय => परिग्लान सु अध्ययन ङे (सुपो लुक्) => परिग्लान अध्ययन => परि अध्ययन => परि अध्ययन (इकोयणचि) => पर्यध्ययन (परश्च) => पर्यध्ययन सु => पर्यध्ययनः (weary of study).

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(बा०) निरादयः क्रान्ताद्यर्थे पञ्चम्या। निष्क्रान्तः कौशाम्व्याः निष्कौशाम्विः।

(nirādayaḥ krāntādyarthe pañcamyā).

The prepositions *'nir'* (out) &c. if employed in the sense of *'krānta'* (gone-beyond) and the like are compounded with words ending with the fifth case-affix.

Such as - निष्क्रान्तः कौशाम्व्याः => निर् क्रान्त सु कौशाम्वी ङसि (सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => निर् क्रान्त कौशाम्वी => निर् कौशाम्वी (खरवसानयोः विसर्जनीयः) => निः कौशाम्वी (विसर्जनीयस्य सः) => निस्-कौशाम्वी (आदेशप्रत्यययोः) => निष्कौशाम्वी (१९१-परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः) => निष्कौशाम्वी (परश्च) => निष्कौशाम्वि सु => निष्कौशाम्विः (gone beyond the *Kauśāmbī*).

१८२ - तत्रोपपदं सप्तमीस्थम्। ३।१।९२।

(tatropapadaṁ saptamīstham).

सप्तम्यन्ते पदे कर्मणीत्यादौ वाच्यत्वेन स्थितं यत्कुम्भादि तद्वाचकं पदमुपपदसंज्ञं स्यात्।

सप्तमी-अन्ते पदे कर्मणि-इत्यादौ वाच्यत्वेन स्थितं = a word which is predicated in the seventh case (in the precept - कर्मण्यण्।३।२।१, the कर्म has been stated in the seventh case as कर्मणि), यत् कुम्भादि तद्वाचकं पदम् = by virtue of that कर्म (करोति), the effect (कुम्भ) is denoted, उपपदसंज्ञं स्यात् = is called as उपपद.

A word which is predicated by the seventh case (in the precept - *'karmaṇyaṇ. 3.2.1'*), by the virtue of that *'karma' (karoti* or doing), if the effect *(kumbham)* is denoted, that is called as *'upapada'*.

Such as - कुम्भं करोति, here the word करोति is exhibited by the seventh case as कर्मणि in the precept - कर्मण्यण् and by the virtue of the limitations of the verb (करोति) the effect - कुम्भ is denoted. Hence the word करोति is to be called as उपपद.

१८३ - उपपदमतिङ्। २।२।१९। (upapadamatiṅ). (उपपदम् + अतिङ्)।

उपपदं सुवन्तं समर्थेन नित्यं समस्यते। अतिङन्तश्चायं समासः। कुम्भं करोतीति

कुम्भकारः। अतिङ् किम् - मा भवान् भूत्। ' माङि लुङ् ' सप्तमीनिर्देशान्माङुपपदम्।

उपपदं सुवन्तं समर्थेन = an उपपद with the befitting word ending in case- affix, नित्यं समस्यते = is invariably compounded, अतिङ् अन्तः च अयं समासः = and this compound should be devoid of a tense-affix (तिङ्) at the end.

An *'upapada'* with the befitting word ending in the case-affix is

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invariably compounded, and this compound should be devoid of a tense-affix *(tiñ)* at the end.

Such as - कुम्भं करोति इति, here, the word करोति is exhibited by the seventh case as - कर्मणि in the precept - "कर्मण्यण्" and by the virtue of that verb - करोति the effect - कुम्भ is denoted. Hence the word - करोति is to be called as an उपपद. And the word कुम्भ is the befitting one in connection with the कर्म (करोति), (कुम्भं खादति is not a befitting word). So, the उपपद - करोति is invariably compounded with the befitting word कुम्भम् ending in case-affix अम् as - कुम्भं करोति => कुम्भ अम् कृ तिप् here, the compound should be devoid of the tense-affix (तिप्) => कुम्भ अम् कृ (कर्मण्यण्) => कुम्भ अम् क् ऋ अण् (अचो ञ्णिति - अजन्ताङ्गस्य वृद्धिः ञिति णिति परे) => कुम्भ अम् क् आर् अण् (हलन्त्यम्) => कुम्भ अम् क् आर् अ => कुम्भ अम् कार (समासत्वात् प्रातिपदिकत्वेन सुपो लुक् - सुपो धातुप्रातिपदिकयोः) => कुम्भकार (परश्च) => कुम्भकारः (one who makes pot).

अतिङ् किम् - मा भवान् भूत्। 'माङि लुङ्' इति सप्तमीनिर्देशान्माङुपपदम् = if the उत्तरपद ends with the tense-affix (तिङ्) and comes after an उपपद, so, a compound thereon is forbidden. Such as - in the statement of मा भवान् भूत्, the first member मा is an उपपद as per the precept - "माङिति" and the उत्तरपद - भूत् ends with the tense-affix (तिङ्) and comes after the उपपद - मा, so the compound is forbidden here.

(बा०) गतिकारकोपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः।
(gatikārakopapadānāṁ kṛdbhiḥ saha samāsavacanaṁ prāk subutpatteḥ).

व्याघ्री। अश्वक्रीती। कच्छपीत्यादि।

A *'gati'*, a *kāraka'* or an *'upapada'* with a *'kṛt pratyaya'* is declared to be aggregated prior to inflection of a case-affix. So to say, wherever the relation of a *'gati'*, a *kāraka'* or an *'upapada'* persists with a *'kṛt pratyaya'*, the aggregation is spontaneous and there is no need of composing a compound.

The example of a गति समास - विशेषेण आसमन्ताज्जिघ्रतीति व्याघ्रा (an animal goes smelling about - a tigress) => वि आङ् घ्रा, here the वि as a preposition

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called गति, the आङ् (आ) signifies to go about and the verbal root (धातु) - घ्रा denotes the meaning of smell. According to the precept "१७८-कुगतिप्रादयः" the compound is to be made as - वि आ घ्रा (इकोयणचि) => व्याघ्रा (According to the precept - "आतश्चोपसर्गे ३।१।१३६" the affix क is employed with the compound व्याघ्रा) => व्याघ्रा क (according to the precept - "आतो लोप इटि च ६।४।६४" the final आ of the compound व्याघ्रा is to be elided) => व्याघ्र् क (लशक्वतद्धिते १।३।८) => व्याघ्र् अ => व्याघ्र in the feminine nature the affix - ङीष् is employed as per the precept - २४७-जातेरस्त्रीविषयादयोपधात् => व्याघ्र + ङीष् (१-हलन्त्यम्) => व्याघ्र + ङी (लशक्वतद्धिते १।३।८) => व्याघ्र + ई (यस्येति च ६।४।१४८) => व्याघ्र् + ई => व्याघ्री (a tigress).

The example of a कारक समास - अश्वेन क्रीता अश्वक्रीता, here, as per the precept - "१५५-कर्तुकरणे कृता बहुलम्", the instrument (अश्व टा) is compounded with the word that ends with a कृत् affix (क्रीत) => अश्वक्रीत (in the feminine nature the affix - ङीष् is to be employed as per the precept - "२४२-क्रीतात् करणपूर्वात्") => अश्वक्रीत + ङीष् (१-हलन्त्यम्) => अश्वक्रीत + ङी (लशक्वतद्धिते १।३।८) => अश्वक्रीत + ई (यस्येति च ६।४।१४८) => अश्वक्रीत् + ई => अश्वक्रीती (a she animal, may be a cow, bought in exchange of a horse).

The example of a उपपद समास - कच्छेन पिबतीति कच्छपा, here, as per the precept - "सुपि स्थः २।२।४", the affix क is employed with the verbal root पा (to drink) as it comes after an उपपद (कच्छ) => कच्छपा क (according to the precept - "आतो लोप इटि च ६।४।६४" the final आ of the compound कच्छपा is to be elided) => कच्छप् क (लशक्वतद्धिते १।३।८) => कच्छप् अ => कच्छप in the feminine nature the affix - ङीष् is employed as per the precept - "२४७- जातेरस्त्रीविषयादयोपधात्" => कच्छप + ङीष् (१-हलन्त्यम्) => कच्छप + ङी (लशक्वतद्धिते १।३।८) => कच्छप + ई (यस्येति च ६।४।१४८) => कच्छप् + ई => कच्छपी (a she tortoise).

१८४ - तत्पुरुषाङ्गुलेः संख्याव्ययादेः। ५।४।८६। (तत्पुरुषः+अङ्गुलेः+संख्या+अव्ययादेः)। (samarthaḥ padavidhiḥ).

संख्याव्ययादेरंगुल्यन्तस्य समासान्तोऽच् स्यात्। द्वे अंगुली प्रमाणमस्य द्व्यङ्गुलम्। निर्गतमंगुलिभ्यो निरंगुलम्।

संख्या-अव्ययादेः = a तत्पुरुषसमास which is initiated either by a numeral or an

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indeclinable, अंगुल्यन्तस्य = ending with the word अङ्गुलि (measurement by finger i.e. an inch), समासान्तोऽच् स्यात्_= the affix अच् is employed at the end of the compound.

In a *'tatpuruṣasamāsa'* initiated either by a numeral or an indeclinable and ending with the word *'aṅguli'* (finger), the affix *'ac'* is employed at the end.

Such as - द्वे अंगुली प्रमाणमस्य द्व्यङ्गुलम्, in this analytical statement, the compound is made of the numeral - द्वे with the अंगुली as per the precept "१६५-तद्धितार्थोत्तरपदसमाहारे च" => द्वि अंगुलि, as it is a तत्पुरुषसमास initiated by the numeral द्वि and ends with the word अङ्गुलि, the affix अच् is employed at the end of the compound as - द्वि अंगुलि अच् (हलन्त्यम्) => द्वि अंगुलि अ (इकोयणचि) => द्व्यङ्गुलि अ (यस्येति च) => द्व्यङ्गुल् अ => द्व्यङ्गुल (अतोऽम्) => द्व्यङ्गुल अम् (अमि पूर्वः) => द्व्यङ्गुलम् (the measurement of two fingers or two inches).

Accordingly - निर्गतमगुलिभ्यो निरंगुलम्, in this analytical statement, the compound is made with the indeclinable - निर् in the sense of गत (gone-beyond) with the word अंगुली as per the वार्तिक rule "निरादयः क्रान्ताद्यर्थे पञ्चम्या" -> निर्गत अम् अंगुलि भ्यस्, after elision of the case-affix => निर् अंगुली, as it is a तत्पुरुषसमास initiated by the indeclinable - निर् and ends with the word अङ्गुलि, the तद्धित affix अच् shall be employed at the end of the compound as - निर् अंगुलि अच् (हलन्त्यम्) => निरंगुलि अ (यस्येति च) => निरङ्गुल् अ => निरङ्गुल (अतोऽम्) => निरङ्गुल अम् (अमि पूर्वः) => निरङ्गुलम् (beyond measurement by the fingers).

१८५ - अहः सर्वैकदेशसंख्यातपुण्याच्च रात्रेः। ५।४।८७।

(अहः-सर्व-एकदेश-संख्यात-पुण्यात्-च-रात्रेः)।

(ahaḥ sarvaikadeśasaṅkhyātapuṇyācca rātraiḥ).

एभ्यो रात्रेरच् स्याच्चात्संख्याव्ययादेः। अहर्ग्रहणं द्वन्द्वार्थम्।

एभ्यः रात्रेः = if the word रात्रि (night) comes after the words like - अहन् (a day), सर्व (all), एकदेश (a portion), संख्यात (numbered) & पुण्य (holly), अच् स्यात् = the affix अच् is to be the final, चात् संख्याअव्ययादेः = (if it is a तत्पुरुष समास) that begins with a numeral or an indeclinable.

If the word - *'rātri'* (night) follows, the *'taddhita'* affix - *'ac'* shall

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be the final of a *'tatpuruṣa samāsa'* when that begins either by a numeral or words like *'ahan'* (a day) or *'sarva'* (all) or *'ekadeśa'* (a portion) or *'saṅkhyāta'* (numbered) or *'puṇya'* (holly).

अहर्ग्रहणं द्वन्द्वार्थम् = the indeclinable अहन् (a day) is also applicable to the forth coming compound - द्वन्द्व. Such as - अहश्च रात्रिश्च => अहः रात्रिः => अहन् सु रात्रि सु (सुपो धातुप्रातिपदिकयोः) => अहन् रात्रि (अहः सर्वैकदेशसंख्यातपुण्याच्च रात्रेः) => अहन् रात्रि अच् (हलन्त्यम्) => अहन् रात्रि अ (यस्येति च) => अहन् रात्र् अ => अहन् रात्र (अहन्) => अहरु रात्र (उपदेशेऽजनुनासिक इत्) => अहर् रात्र (हशि च) => अहउ रात्र (आद्गुणः) => अहोरात्र (स नपुंसकम्) the next rule debars as -

१८६ - रात्राऽह्नाऽहाः पुंसि । २।४।२९। (rātrā'hnā'hāḥ puṁsi).

(रात्र-अह्न-अहाः पुंसि)।

एतदन्तौ द्वन्दतत्पुरुषौ पुंस्येव। अहश्च रात्रिश्च-अहोरात्रः। सर्वरात्रः। संख्यातरात्रः।

एतदन्तौ द्वन्द्वतत्पुरुषौ = the compound द्वन्द्व and तत्पुरुष when ending with the word रात्र or अहन्, पुंस्येव = appears in masculine only.

When a compound of *'dvandva'* or *'tatpuruṣa'* ending with *'rātra'* (night) or *'ahan'* (a day) that appears in masculine only.

So, in the occurrence of अहोरात्र, it is to be regarded as masculine because of the compound ends with the word - रात्र and becomes as अहोरात्र सु (उपदेशेऽजनुनासिक इत्) => अहोरात्र स् (स सजुषो रुः) => अहोरात्र र् (खरवसानयोः विसर्जनीयः) => अहोरात्रः (day and night).

Accordingly - सर्वरात्रः (whole night), संख्यातरात्रः (a numbered night - like 1st. night, 2nd. night &c.), पुर्वरात्रः (एकदेश) (the first portion of the night), पूण्यरात्रः (a holly night).

(बा०) संख्यातपूर्वं रात्रं क्लीवम्। द्विरात्रम्। त्रिरात्रम्।

(saṅkhyātapūrva rātraṁ klīvam).

When a compound *'dvandva'* or *'tatpuruṣa'* begins with a numeral and ends with the word *'rātram'* (night), that appears in neuter only.

Such as - द्विरात्रम् (two nights), त्रिरात्रम् (three nights).

१८७ - राजाहः सखिभ्यष्टच्। ५।४।९१। (rājāhaḥ sakhibhyaṣṭac).

(राजा-अहः सखिभ्यः-टच्)।

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एतदन्तात्तत्पुरुषाट्टच् स्यात्। परमराजः।

The *'taddhita'* affix *'ṭac'* comes after a *'tatpuruṣasamāsa'*, if that ends with the word *'rājan'* (a king) or *'ahan'* (a day) or *'sakhin'* (a friend).

Such as - परमश्च असौ राजा च => परम सु राजन् सु (सुपो धातुप्रातिपदिकयोः) => परमराजन् as it is a तत्पुरुषसमास ending with the word राजन्, the (तद्धित) affix टच् is to be employed after as - परमराजन् टच् => परमराज्अन् टच् (नस्तद्धिते) => परमराज् टच् (हलन्त्यम् & चुटू) => परमराज् अ => परमराज (परश्च) => परमराज सु => परमराजः (a supreme king). Accordingly - उत्तम अहन् टच् => उत्तमाहः (a best day) and परमसखिन् टच् => परमसखिः (a best friend).

१८८ - आन्महतः समानाधिकरणजातीययोः। ६।३।४६।

(आत्-महतः समान-अधिकरण-जातीययोः)।

(ānmahataḥ samānādhikaraṇajātīyayoḥ).

महत आकारोऽन्तादेशः स्यात्समानाधिकरणे उत्तरपदे जातीये च परे। महाराजः।

प्रकारवचने जातीयर्। महाप्रकारो महाजातीयः।

महतः आकारो अन्तादेशः स्यात् = a long आ is to be the final substitute of the word महत्, समानाधिकरणे उत्तरपदे जातीये च परे = when a subsequent word with the same case-affix follows, also if the affix जातीयर् (प्रकारवचने जातीयर् - a kind or variety) as a subsequent word follows.

The long *'ā'* is to be the final substitute of the word *'mahat'* (the great), when a subsequent word with the *'samānādhikaraṇa'* (same case-affix) or the affix *'jātiyar'* (a kind) follows.

Such as - समानाधिकरणे -> महान् च असौ राजा => महत् सु राजन् सु (सुपो धातुप्रातिपदिकयोः) => महत् राजन् as it is a तत्पुरुष समास with समानाधिकरण (i.e. both the महत् and राजन् are inflected by the first case-affix), the long आ is to be the final substitute of महत् (मह्अत्) as per the precept - अलोऽन्त्यस्य & १८८-आन्महतः समानाधिकरणजातीययोः (मह्आ) as - महा राजन् (१८७-राजाहः सखिभ्यष्टच्) => महा राज्अन् टच् (नस्तद्धिते) => महाराज् टच् (हलन्त्यम् & चुटू) => महाराज् अ => महाराज (परश्च) => महाराज सु => महाराजः (a great king).

प्रकारवचने जातीयर्। महाप्रकारो महाजातीयः। Accordingly - जातीये च परे -> महान् जातीयर् (जातीयः) => महाजातीयः (like the great).

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१८९ - द्यष्टनः संख्यायामबहुव्रीह्यशीत्योः। ६।३।४७।

(द्वि + अष्टनः + संख्यायाम् + अबहुव्रीहि + अशीत्योः)।

(dyaṣṭanaḥ saṅkhyāyāmabahuvrīhyaśītyoḥ).

आत्स्यात्। द्वौ च दश च द्वादश। अष्टाविंशति।

आत् स्यात् = आत् (आ - तपरस्तत्कालस्य) is to be the final substitute, द्वि-अष्टनः = of the numeral द्वि and अष्टन्, संख्यायाम् = when a numeral follows, अबहुव्रीहि-अशीत्योः = not in case of a बहुव्रीहिसमास or the numeral अशीति (eighty).

The long *'ā'* is to be the final substitute of the numeral *'dvi'* (two) and *'aṣṭan'* (eight), when a numeral follows. But not in the occurence of a *'bahuvrīhisamāsa'* or if the numeral - *'aśīti'* (eighty) follows.

Such as - द्वौ च दश च => द्वि दशन् => द् व् इ दशन् (neither a बहुव्रीहिसमास nor the numeral - अशीति follows) => the आ is to be the final substitute of द्वि (द् व् इ) (अलोऽन्त्यस्य) because of the numeral दशन् follows => द् व् आ दशन् => द्वा दशन् (न लोपः प्रातिपदिकान्तस्य) => द्वादश (twelve). Accordingly - अष्टौ च विंशतिः च => अष्टन् विंशति => अष्टाविंशतिः (twenty-eight).

The आ is not to be the final substitute of द्वि or अष्टन्, if that is not followed by a numeral. Such as - द्विमातुरः not that of the द्वामातुरः. If it is a बहुव्रीहिसमास - द्वित्रा not that of द्वात्रा. If it is followed by the numeral - अशीति (eighty) द्व्यशितिः not that of द्वाशितिः.

१९० - त्रेस्त्रयः। ६।३।४८। (trestrayaḥ). (त्रेः + त्रयः)।

त्रयोदश। त्रयोविंशतिः। त्रयस्त्रिंशत्।

त्रेः त्रयः (त्रयस्) = त्रयस् is to be the substitute of the numeral त्रि.

'Trayas' is to be the substitute of the numeral *'tri'* (three) when a numeral follows. (But not in in the occurence of a *'bahuvrīhisamāsa'* or the numeral - *'aśīti'* (eighty) follows).

Such as - त्रि दशन् => त्रयस् is to be the substitute of त्रि (अनेकाल्शित् सर्वस्य) as the numeral दशन् (neither a बहुव्रीहि समास nor the numeral - अशीति) follows => त्रयस् दशन् (स सजुषो रुः) => त्रयर् दशन् (हशि च) => त्रयउ दशन् (आद्गुणः) => त्रयोदशन् (न लोपः प्रातिपदिकान्तस्य) => त्रयोदश (thirteen). Accordingly - त्रयोविंशतिः (twenty- three), त्रयस्त्रिंशत् (thirty-three).

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१९१ - परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः । २।३।२६। (परवत्-लिङ्गं द्वन्द्व-तत्पुरुषयोः)। (paravalliṅgaṁ dvandvatatpuruṣayoḥ).

एतयोः परपदस्येव लिङ्गं स्यात्। कुक्कुटमयूर्याविमे। मयूरीकुक्कुटौ। अर्धपिप्पली।

एतयोः = of these two compounds - द्वन्द्व and तत्पुरुष, परपदस्येव लिङ्गं स्यात् = the gender is to be as like as the last word in it.

The gender of a *'dvandvasamāsa'* and a *'tatpuruṣasamāsa'* is to be as like as the last word in it.

Such as - कुक्कुटश्च मयूरी च इमे => कुक्कुट सु मयूरी सु (सुपो धातुप्रातिपदिकयोः) => कुक्कुट मयूरी, here, the कुक्कुट is stated in the masculine and the मयूरी in the feminine. Hence, कुक्कुट is to be converted into the feminine (परवल्लिङ्गम्) => कुक्कुट-मयूरी (परश्च) => कुक्कुटमयूरी औ (इकोयणचि) => कुक्कुटमयूर्यौ (the cock and the pea-hen). Similarly - मयूरी च कुक्कुटश्च, here, the मयूरी is to be converted into the masculine (परवल्लिङ्गम्) => मयूरीकुक्कुट (परश्च) => मयूरीकुक्कुट औ (वृद्धिरेचि) => मयूरीकुक्कुटौ (the pea-hen and cock).

In case of a neuter - अर्धञ्च पिप्पल्यः => अर्ध पिप्पली, here, the word - अर्ध (a neuter - अर्धं नपुंसकम्) is to be converted into the feminine (परवल्लिङ्गम्) => अर्ध पिप्पली (half of a pepper). Conversion of परवल्लिङ्गम् is prevented in the following occasions as predicated in the ensuing वार्तिक -

(वा०) द्विगुप्राप्तापन्नालम्पूर्वगतिसमासेषु प्रतिषेधो वाच्यः।

(dviguprāptāpannālampūrvagatisamāseṣu pratiṣedho vācyaḥ).

(द्विगु-प्राप्त-आपन्न-अलम्-पूर्व गति-समासेषु प्रतिषेधो वाच्यः)।

पञ्चसु कपालेषु संस्कृतः - पञ्चकपालः पुरोडाशः।

द्विगु-प्राप्त-आपन्न-अलंपूर्व-गति-समासेषु = In the event either of a द्विगुसमास (संख्यापूर्वो द्विगु) or compounds initiated by the प्राप्त (obtained) or आपन्न (obtained) or अलम् (enough) or गति (उर्यादि-च्वि-डाचश्च), प्रतिषेधो वाच्यः = as expressed, it is prevented for conversion of *'paravalliṅgam'*.

As predicated by *Kātyāyana*, conversion of *'paravalliṅgam'* (the last gender in it) is prevented in a *'dvigusamās'* or compounds initiated by the first member like *'prāpta'* (obtained), *'āpanna'* (obtained), *'alam'* (enough) or a *'gati'* (a preposition with a verb).

Such as - (example of द्विगुसमास) - पञ्चसु कपालेषु संस्कृतः - पञ्चकपालः पुरोडाशः,

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[पञ्चन् (five) कपाल (pieces) संस्कृतः (prepared or fortified with butter to serve in a sacrifice) पञ्चकपालः (five pieces) पुरोडाशः (cake)] in this analytical expression, the word पञ्चसु & कपालेषु are to be compounded because of समानाधिकरण (i.e. both are inflected by the seventh case), and followed by the word तद्धितार्थ (तद्धितार्थोत्तरपदे समाहारे च) i.e. - संस्कृतः. Here, the next word (उत्तरपद) - कपाल is a neuter, and so the compound would be a neuter as - पञ्चकपालम् (स नपुंसकम्). But the present वार्तिक contradicts the rule "१९१-परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" and directs for masculine as पञ्चकपालः. Other examples of प्राप्त-आपन्न-अलंपूर्व-गति are as follows -

१९२ - प्राप्ताऽऽपन्ने च द्वितीयया। २।२।४। (प्राप्त-आपन्ने च द्वितीयया)।

(prāptā"panne ca dvitīyayā).

समस्यते। अकारश्चानयोरन्तादेशः। प्राप्तो जीविकां प्राप्तजीविकः। आपन्नजीविकः।

अलं कुमार्यै - अलंकुमारीः। अतएव ज्ञापकात्समासः - निष्कौशाम्वीः।

The words *'prāpta'* (obtained) and *'āpanna'* (obtained) ending with the case-affix are to be compounded with words ending in the second case-affix. And at the same time, the short *'a'* is substituted at the end of the compound if it is ending with the long *'ā'*.

The examples of प्राप्त and आपन्न -> प्राप्तो जीविकां => प्राप्त सु जीविका अम् (सुपो धातुप्रातिपदिकयोः) => प्राप्त जीविका. Here, the next word (उत्तरपद) - जीविका is in the feminine form, and so the compound is to be converted into feminine nature. But the वार्तिक - "द्विगुप्राप्तापन्नालम्पूर्वगतिसमासेषु प्रतिषेधो वाच्यः" contradicts the rule "१९१- परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" and directs for the substitution of short - अ at the end of the compound if that is ending in जीविका (अकारश्चानयोरन्तादेशः) as - प्राप्तजीविक with case termination - प्राप्त जीविकः (who has obtained a livelihood). Accordingly - आपन्नजीविकः (who has obtained a livelihood).

The examples of अलम् -> in a तत्पुरुष compound beginning with the word अलम् as - अलंकुमारी, the next word (उत्तरपद) - कुमारी is in the feminine form. So the compound is to be converted into feminine nature as - अलंकुमारी, but the वार्तिक - "द्विगुप्राप्तापन्नालम्पूर्वगतिसमासेषु प्रतिषेधो वाच्यः" contradicts the rule "१९१-परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" and directs for masculine as - अलंकुमारी with case termination - अलंकुमारीः (suitably matched for a girl).

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Similarly, in a तत्पुरुष compound beginning with a गति as - निर्गतः कौशाम्ब्याः निष्कौशाम्बी, the next word (उत्तरपद) - कौशाम्बी is in feminine form, and so the compound is to be converted into feminine nature as - निष्कौशाम्बी, but the वार्तिक - "द्विगुप्राप्तापन्नालम्पूर्वगतिसमासेषु प्रतिषेधो वाच्यः" contradicts the rule "१९१-परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" and directs for masculine as निष्कौशाम्बी with case termination - निष्कौशाम्बीः (came out of *kauśāmbī*).

१९३ - अर्धर्चाः पुंसि च ।२ ।४ ।३१ ।(ardharcāḥ puṁsi ca).(अर्ध-ऋचाः पुंसि च)।

अर्धर्चादयः शब्दाः पुंसिक्लीवे च स्युः। अर्धर्चः। अर्धर्चम्।

एवंध्वज-तीर्थ-शरीर-मण्डप-यूष-देह-अङ्कुश-पात्र-सूत्रादयः।

सामान्ये नपुंसकम्। मृदु पचति। प्रातः कमनीयम्।

The compound with the series like *'ardharcā'* (half a scriptural verse) may be a masculine and a neuter also.

Such as - अर्धर्चः (masculine) and अर्धर्चम् (neuter). Similarly, a compound ending with words like (a flag), तीर्थ (a pilgrimage), शरीर (the body), मण्डप (a shed), यूष (soup), देह (the body), अङ्कुश (a hook), पात्र (a pot), सूत्र (the thread) &c. may be converted into a masculine or a neuter.

सामान्ये नपुंसकम् = A compound is to be a neuter only, when that signifies to a common thing. Such as - मृदु पचति (he cooks soft), that in general, whatever the food he cooks is soft. Accordingly, प्रातः कमनीयम् (in the morning it is pleasant), that whatever the things in general are pleasant in the morning.

- इति तत्पुरुषसमासप्रकरणम् -

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अथ बहुव्रीहिसमासः ।
(Atha Bahuvrīhisamāsaḥ).
(The Attributive Compound).

१९४ - शेषो बहुव्रीहिः । २।२।२३। (śeṣo bahuvrīhiḥ).

अधिकारोऽयं प्राग्द्वन्दात्।

Let the rest compounds (excluding the *'avyayībhāva'* and *'tatpuruṣa'*) be called *'bahuvrīhisamāsa'* as far as the precept - *'tenasahita tulyayoge 2.2.28'*.

Starting from this point upto the end of the precept - तेनसहित तुल्ययोगे। २।२।२८ all precepts are coming under the purview of बहुव्रीहिसमास.

१९५ - अनेकमन्यपदार्थे । २।२।२४। (anekamanyapadārthe).

अनेकं प्रथमान्तमन्यस्य पदस्यार्थे वर्तमानं वा समस्यते स बहुव्रीहिः।

अनेकं प्रथमान्तम् = more than one word in the nominative case (प्रथमा विभक्ति), अन्यस्य पदस्य अर्थे (समस्यमान पदातिरिक्तस्य अर्थे) वर्तमानं = to denote (attribute) the same thing as another word, वा समस्यते = is optionally compounded, स बहुव्रीहिः = this is called बहुव्रीहिसमास (an Attributive Compound).

More words ending in the first case-affix (nominative case) are optionally compounded to attribute or denote the same thing as another word, this is a *'bahuvrīhisamāsa'* (an Attributive Compound).

Such as - पीतम् अम्बरम्, both these words ending with first case-affix and liable to be compounded as - पीताम्बरम् which denotes its self meaning as - 'yellow cloth'. But the compound पीताम्बरः denotes an another word i.e. *Śrīkṛṣṇa* which is not mentioned in the compound nor in the analytical statement. Hence, it is called an Attributive Compound.

१९६ - सप्तमीविशेषणे बहुव्रीहौ । २।२।३५।

(saptamīviśeṣaṇe bahuvrīhau).

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सप्तम्यन्तं विशेषणं च बहुव्रीहौ पूर्वं स्यात्। अत एव ज्ञापकाद् व्यधिकरणपदो बहुव्रीहिः।

A word ending in the seventh case-affix (locative case) and a *'viśeṣaṇa'* (an epithet) are to be regarded as the first member (word) in an Attributive Compound.

अत एव ज्ञापकाद् व्यधिकरणपदो बहुव्रीहिः = hence, it is observed that a Attributive Compound is composed with several words in several cases (though it is told that the analytical statement of words are to be in the nominative case as per the preceding rule - अनेकं अन्यपदार्थे). Also the word अनेकम् in the precept 'अनेकं अन्यपदार्थे' ends in nominative case which correlates to the precept - "प्रथमा निर्दिष्टं समासं उपसर्जनम्" that directs to stand first in a compound being designated as उपसर्जन. Here, the word अनेकम् means more than one word those end in nominative case i.e. प्राप्तं उदकं ग्रामम्, in this statement both the प्राप्तम् and उदकम् are ending in the first case-affix. Now the question arises which one is entitled to be the उपसर्जन to stand as the first member of the compound ? For discrimination of the ambiguity, it is directed in the present precept that which one is the epithet (प्राप्तम्), that stands first in a compound of बहुव्रीहि. Accordingly, कण्ठे कालः, in this statement the word कण्ठे is ending in seventh case-affix and liable to be the first member.

१९७ - हलदन्तात् सप्तम्याः संज्ञायाम्। ६।३।९। (हल्-अत्-अन्तात् सप्तम्याः संज्ञायाम्)। (haladantāt saptamyāḥ sañjñāyām).

हलन्ताददन्ताच्च सप्तम्या अलुक्। कण्ठेकालः। प्राप्तमुदकं यं स प्राप्तोदको ग्रामः।

ऊढरथोऽनड्वान्। उपहृतपशू रुद्रः। उद्धृतौदना स्थाली। पीताम्बरो हरिः।

वीरपुरुषको ग्रामः।

When the sense is that of a *'sañjñā'* (an appellative), in a *'bahuvrīhisamāsa'* the seventh case-affix is not to be elided if the word ending with a *'hal'* (consonant) or with the short *'a'*.

Such as - कण्ठेकालः यस्य सः => कण्ठ ङि काल सु, according to "सुपो धातुप्रातिपदिकयोः" the seventh case-affix ङि of the word कण्ठ्अ ending with अ is not to be elided, only the सु is to be elided (समासत्वात् प्रातिपदिकत्वेन सुपोलुक्) => कण्ठ ङि काल (लशक्वतद्धिते) => कण्ठ इ काल => कण्ठ्अ इ काल (आद्गुणः) => कण्ठ्एकाल => कण्ठेकाल

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(परश्च) => कण्ठेकाल सु => कण्ठेकालः (whose throat is black/ sorrounded by a snake i.e. Lord *śiva*).

In the occurrence of प्राप्तमुदकं यं स प्राप्तोदको ग्रामः, the epithet (प्राप्तम्) shall stand first as प्राप्तोदको ग्रामः (water has been come or supplied to the village). Accordingly the other examples of the बहुव्रीहिसमास are as follows -

ऊढो रथो येन सः - ऊढरथः (a car/cart carried by an ox). उपहृतः पशुः यस्मै सः - उपहृतपशू (रुद्रः) (to whome animal is offered i.e. *Rudra*). उद्धृतम् ओदनं यस्मात्तत् उद्धृतौदना (स्थाली) (a pot out of which boiled rice is taken). पीतम् अम्बरं यस्य सः - पीताम्बरः (हरिः) (Lord *Hari* whose garments are yellow). वीराः पुरुषाः यस्मिन् सः - वीरपुरुषकः (ग्रामः) (the village of heroes).

(बा०) प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः। प्रपतितपर्णः - प्रपर्णः।

(प्रादिभ्यः-धातुजस्य-वाच्यः-वा च-उत्तरपद-लोपः)।

(prādibhyo dhātujasya vācyo vā cottarapadalopaḥ).

प्रादिभ्यो धातुजस्य = a word if arises from a verbal root is liable to be compounded with the prepositions (prefixes) - प्र &c., वाच्यो वा चोत्तरपदलोपः = and predicated for elision of the subsequent term (उत्तरपद) optionally.

A word composed from a verbal root is liable to be compounded optionally with the prepositions -*'pra'* &c. and predicated for elision of the *'uttarapada'* (subsequent term).

Such as - प्रपतितानि पर्णानि यस्य => प्रपतित जस् पर्ण जस् (सुपो धातुप्रातिपदिकयोः), in this analysis, the word प्रपतित is derived from the verb (पतित) and comes after the prefix - प्र and liable to be aggregated as - प्रपतितपर्ण. In this situation, the उत्तरपद (subsequent to the prefix) पतित is to be optionally elided and remain as - प्रपर्ण, hence forth the प्रातिपदिक - प्रपर्ण is to be inflected with case-affix सु (परश्च) => प्रपर्णः (leaves of the tree are fallen).

(बा०) नञोऽस्त्यर्थानां वाच्यो वा चोत्तरपदलोपः। अविद्यमानो पुत्रः -अपुत्रः।

(नञः-अस्ति-अर्थानां वाच्यो वा च-उत्तरपद-लोपः)।

(naño'styarthānāṁ vācyo vā cottarapadalopaḥ).

नञः अस्ति अर्थानां = the negative particle - नञ् (न) is liable to be compounded with the word in the sense of existence (विद्यमान), वाच्यो वा चोत्तरपदलोपः = and predicated that the उत्तरपद (विद्यमान) is to be elided optionally.

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The negative particle - *'nañ' (n)* is compounded optionally with a word in the sense of *'vidyamāna'* (existence) and predicated for elision of the *'uttarapada'* (subsequent term).

Such as - अविद्यमानो पुत्रो यस्य => नञ् (न) विद्यमान सु पुत्र सु (सुपो धातुप्रातिपदिकयोः) => न विद्यमान पुत्र in this situation, the word न is liable to be aggregated with the word in the sense of existence (विद्यमान) as - न विद्यमान पुत्र => न विद्यमान पुत्र (न लोपो नञः) => अ विद्यमान पुत्र. Here, the उत्तरपद - विद्यमान is to be optionally elided and remain as - अपुत्र, hence forth, the प्रातिपदिक - अपुत्र is to be inflected with case-affix सु (परश्च) => अपुत्रः (childless).

१९८ -स्त्रियाः पुंवद्भाषितपुंस्कादनुङ् समनाधिकरणे स्त्रियामपूरणीप्रियादिषु ।६ ।३ ।३४ ।

(स्त्रियाः पुंवत्-भाषितपुंस्कात्-अनुङ्-समान-अधिकरणे-स्त्रियाम-अपूरणी- प्रियादिषु)।

(striyāḥ puṁvadbhāṣitapuṁskādanuṅ samanādhikaraṇe striyāmapūraṇīpriyādiṣu).

भाषितपुंस्कात्-अनुङ्-ऊङोऽभावोऽस्यामिति बहुव्रीहिः। तुल्ये प्रवृत्तिनिमित्ते यदुक्तं पुंस्कं तस्मात्पर ऊङोऽभावो यत्र तथाभूतस्य स्त्रीवाचकशब्दस्य पुंवाचकस्येव रूपं स्यात् समानाधिकरणे स्त्रीलिङ्गे उत्तरपदे न तु पूरण्यां प्रियादौ च परतः। गोस्त्रीयोरिति ह्रस्वः। चित्रगुः। रूपवद्भार्यः। अनुङ् किम् - वामोरूभार्यः। पूरण्यान्तु -

भाषितपुंस्कात् (तुल्ये प्रवृत्तिनिमित्ते यदुक्तं पुंस्कं तस्मात्पर) = the masculine which is told (to be applied with the following word of equal case), अनूङ्-ऊङोऽभावोऽस्यां इति (ऊङोऽभावो यत्र तथाभूतस्य स्त्रीवाचकशब्दस्य) = of such instance where a feminine word is devoid of the affix - ऊङ् (न ऊङ् अनूङ्), पुंवाचकस्येव रूपं स्यात् = that is to be converted into masculine, समानाधिकरणे स्त्रीलिङ्गे उत्तरपदे = if a feminine having same case termination follows, न तु पूरण्यां प्रियादौ च परतः = but not applicable in case of words ending with पूरणी (an ordinal) and प्रिया (beloved) in an Attributive Compound.

In an Attributive Compound, a feminine word without the affix - *'ūñ' (ū)* if comes after a feminine having the same case termination, that is to be converted into a masculine, but not applicable in case of words ending with *'pūraṇī'* (an ordinal) and *'priyā'* (beloved).

For example - चित्रा गौः यस्य => चित्रा सु गो सु (सुपो धातुप्रातिपदिकयोः) => चित्रा गो, in this context, the epithet - चित्रा (भाषितपुंस्क) is in feminine form without ending

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the feminine affix - ऊङ्. Also the feminine word - गो, which is not ending with पूरणी (an ordinal) or प्रिया (beloved), is following the word - चित्रा in same case termination and compounded as - चित्रा गो. Hence, as per the present precept, the word - चित्रा is liable to be a masculine as चित्र by deleting the feminine affix - टाप्. Such as - चित्र गो => चित्रग्ओ (गोस्त्रियोरुपसर्जनस्य) => चित्रग्उ => चित्रगु (परश्च) => चित्रगु सु => चित्रगुः (a man having a brindled cow).

In the same manner - रूपवती भार्या यस्य => रूपवती सु भार्या सु (सुपो धातुप्रातिपदिकयोः) => रूपवती भार्या (as per the present precept, the word - रूपवती is liable to be a masculine as रूपवत् by deleting the feminine affix - ङीप् => रूपवत् भार्या (गोस्त्रियोरुपसर्जनस्य) => रूपवत् भार्य (परश्च) => रूपवत् भार्य सु => रूपवत् भार्यः (वा अवसाने) => रूपवद्भार्यः (a man having a beutiful wife).

What happens when the affix - ऊङ् (ऊ) ends with a feminine word and fulfils the other norms of this precept ? That becomes as - वामोरूः भार्या यस्य => वामउरू सु भार्या सु (सुपो धातुप्रातिपदिकयोः) => वामोरू भार्या (as per the present precept, the word - वामोरू is not liable to be a masculine as it ends with the affix - ऊङ् (ऊ) => वामोरू भार्या (गोस्त्रियोरुपसर्जनस्य) => वामोरुभार्य (परश्च) => वामोरूभार्य सु => वामोरूभार्यः (a man having a wife with handsome thighs).

१९९ - अप्पूरणीप्रमाण्योः । ५।४।११६ । (अप्-पूरणी-प्रमाण्योः)।

(appūraṇīpramāṇyoḥ).

पूरणार्थप्रत्ययान्तं यत्स्त्रीलिङ्गं तदन्तात्प्रमाण्यन्ताच्च बहुव्रीहेरप्स्यात्। कल्याणी पञ्चमी यासां रात्रीणां ताः - कल्याणीपञ्चमा रात्रयः। स्त्रीप्रमाणी यस्य सः स्त्रीप्रमाणः। अप्रियादिषु किम् - कल्याणीप्रियः इत्यादि।

पूरणार्थप्रत्ययान्तं यत्स्त्रीलिङ्गं तदन्तात् = When a feminine word ending with an affix by denoting the sense of an ordinal (showing number in a series as 1st., 2nd. &c.). प्रमाण्यन्ताच्च = also a word ends with प्रमाणी, बहुव्रीहेः अप् स्यात् = the affix - अप् is to be employed at the end of an Attributive Compound.

The affix - *'ap'* is employed after an Attributive Compound, when a feminine word ending with an affix in the sense of *'pūraṇī'* (an ordinal), also the word that ends with *'pramāṇī'* (a witness).

For example - कल्याणी पञ्चमी यासां रात्रीणाम् (the nights, of which the 5th. is

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auspicious) => कल्याणी पञ्चमी, in this attributive compound the word कल्याणी is ending with a feminine affix (कल्याण + ङीप्) and the word पञ्चमी ending with denoting the sense of ordinal (showing the 5th number), so the affix - अप् is employed at the end as => कल्याणी पञ्चमी अ (अप्) => कल्याणी पञ्चमी अ, here, the word - कल्याणी is not liable to be a masculine (as कल्याण) because of the word पञ्चमी, by denoting the sense of an ordinal, follows => कल्याणीपञ्चमी अ (यस्येति च) => कल्याणीपञ्चम् अ => कल्याणीपञ्चम (परश्च) => कल्याणीपञ्चम जस् => कल्याणीपञ्चमाः. Similarly, when the word प्रमाणी ends with the attributive compound as -

स्त्री प्रमाणी यस्य (having a wife for witness) => स्त्री प्रमाणी, in this attributive compound, as the word प्रमाणी is of a feminine nature, the affix - अप् is employed at the end as => स्त्री प्रमाणी अ (अप्) => स्त्री प्रमाणी अ (the word - स्त्री is not liable to be a masculine (as पुम्) because of the word प्रमाणी follows) => स्त्रीप्रमाणी अ (यस्येति च) => स्त्रीप्रमाण् अ => स्त्रीप्रमाण (परश्च) => स्त्रीप्रमाण सु => स्त्रीप्रमाणः (a man having a wife for witness).

In case of कल्याणीप्रियः (whose beloved is an honourable woman), the attributive compound is restricted in such an occasion according to the previous precept - १९८-स्त्रियाः पुंवद्भाषितपुंस्कादनुङ्.....).

२०० - बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात् षच्। ५।४।११३।

(बहुव्रीहौ सक्थि-अक्ष्णोः स्वाङ्गात् षच्)।

(bahuvrīhau sakthyakṣṇoḥ svāṅgāt ṣac).

स्वाङ्गवाचिसक्थ्यक्षन्ताद्बहुव्रीहेः षच् स्यात्। दीर्घसक्थः। जलजाक्षी। स्वाङ्गात्किम् - दिर्घसक्थि शकटम्। स्थूलाक्षा वेणुयष्टिः। अक्ष्णोऽदर्शनादिति वक्षमाणोऽच्।

स्व अङ्गवाचि = denoting a part of the body, सक्थि अक्षि अन्ताद् वहुव्रीहेः = after the words - सक्थि (the thigh) and अक्षि (the eye) when ending with a वहुव्रीहिसमास, षच् स्यात् = the affix - षच् (अ) is employed at the end.

The affix - *'ṣac' (a)* is employed after the words - *'sakthi'* (the thigh) and *'akṣi'* (the eye) when denoting a part of the body and ending in an Attributive Compound.

Such as - दीर्घे सक्थिनी यस्य => दीर्घ औ सक्थि औ => दीर्घसक्थि => in this situation, the वहुव्रीहिसमास is ending with the word - सक्थि, denoting a part of the body (the thighs). So, the affix - षच् (अ) is to be employed after it as => दीर्घसक्थि

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अ (यस्येति च) => दीर्घसक्थ् अ => दीर्घसक्थ (परश्च) => दीर्घसक्थ सु => दीर्घसक्थः (who has long thighs).

Similarly - जलजे इव अक्षिणी यस्याः => जलज औ अक्षि औ => जलजाक्षि => in this situation, the वहुव्रीहि समास is ending with the word - अक्षि, denoting a part of the body. So, the affix - षच् (अ) is to be employed after it as => जलजाक्षि अ (यस्येति च) => जलजाक्ष् अ => जलजाक्ष (in the feminine nature) => जलजाक्षी (lotus eyed).

In case of the word - अक्षि, not signifying to a part of the body, the affix - षच् (अ) shall not be employed after aवहुव्रीहिसमास. Such as - स्थूलाक्षा वेणु यष्टिः (a bamboo stick with large eyes) => स्थूल अक्ष => स्थूलाक्ष the affix - अच् (अ) instead of षच् (अ) shall be employed after this वहुव्रीहिसमास as per the rule - अक्ष्णोऽदर्शनात् => स्थूलाक्ष अ (यस्येति च) => स्थूलाक्ष् अ => स्थूलाक्ष (in the feminine nature) => स्थूलाक्षा.

अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम्।अतत्स्थं तत्र दृष्टं च तेन चेत्तत्तथा युतम्।। The word - स्वाङ्ग (part of the body) is defined as - (i) अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम् - a solid, natural and corporeal part existing in an animate, (ii) अतत्स्थं तत्र दृष्टं च - if (that part) at present not with the body but existed previously (dressed hair, uprooted teeth etc.) and (iii) तेन चेत् तत्-तथायुतम् - if that is exactly endowed with another (a statue).

Similarly - दीर्घ सक्थि शकटम् (a cart with long shaft) => दीर्घ सक्थि => the affix - षच् (अ) shall not be employed after this वहुव्रीहिसमास as it is not signifying a part of the body and remains as दीर्घ सक्थि.

२०१ - द्वित्रिभ्यां ष मूर्ध्नः। ५।४।११५। (dvitribhyāṁ ṣa mūrdhnaḥ).

आभ्यां मूर्ध्नः षः स्याद् बहुव्रीहौ। द्विमूर्धः। त्रिमूर्धः।

आभ्यां (द्वित्रिभ्यां) मूर्ध्नः = after the numeral - द्वि and त्रि when ending with the word मूर्धन्, षः स्याद् बहुव्रीहौ = the affix ष (अ) is to be employed after an Attributive Compound.

The affix - *'ṣa' (a)* is employed after an Attributive Compound when initiated by a numeral - *'dvi'* (two) or *'tri'* (three) and ending with the word - *'mūrdhan'* (the head).

Such as - द्वौ मूर्धानौ यस्य => द्वौ मूर्धन् औ => द्वि मूर्धन् => द्विमूर्धन् अ (ष) => द्विमूर्धन् अ (नस्तद्धिते) => द्विमूर्ध् अ => द्विमूर्ध सु => द्विमूर्धः (who has two heads). Similarly, त्रिमूर्धः (who has three heads).

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२०२ - अन्तर्बहिर्भ्यां च लोम्नः । ५ ।४ ।११७ । (अन्तर्-बहिर्भ्यां च लोम्नः)।
(antarbahirbhyāṁ ca lomnaḥ).

आभ्यां लोम्नोऽप् स्याद् बहुव्रीहौ। अन्तर्लोमः।

The affix - *'ap' (a)* is employed after an Attributive Compound when initiated by the word - *'antar'* (within) or *'vahis'* (without) and ending with the word *'loman'* (hair).

Such as - अन्तर् लोमानि यस्य => अन्तर्लोमन् अ (अप्) (नस्तद्धिते) => अन्तर्लोम् अ => अन्तर्लोम सु => अन्तर्लोमः (the hair is inside). Similarly, वहिर्लोमः (the hair is outside).

२०३ - पादस्य लोपोऽहस्त्यादिभ्यः । ५ ।४ ।१३८ । (पादस्य लोपः-अहस्त्यादिभ्यः)
(pādasya lopo'hastyādibhyaḥ).

ह्रस्त्यादिवर्जितादुपमानात्परस्य पादशब्दस्य लोपः स्याद्बहुव्रीहौ। व्याघ्रस्येव पादावस्य - व्याघ्रपात्। अहस्त्यादिभ्यः किम् - हस्तिपादः। कुसूलपादः।

ह्रस्ति आदि वर्जिताद् = not after the series of word हस्ति &c., उपमानात्परस्य पादशब्दस्य = the word - पाद (अ - अलोऽन्त्यस्य) when employed as an object of comparison, लोपः स्याद्बहुव्रीहौ = is to be elided in an Attributive Compound.

The word - *'pāda'* (a foot) when employed as an object of comparison, the final *'a'* of the *'pāda'* is to be elided in an Attributive Compound, but not after the series of words *'hasti'* &c.

Such as - व्याघ्रस्य इव पादौ अस्य => व्याघ्रपाद, in this Attributive Compound, the word - पाद is employed as an object of comparison and not coming after the word हस्ति &c., hence, the final अ of पाद is to be elided according to the precept - अलोऽन्त्यस्य => व्याघ्रपाद् and terminated into case as - व्याघ्रपात् (whose feet are like those of a tiger).

In case of the series of words हस्ति, कुसूल &c. followed by the word - पाद if employed as an object of comparison, elision of the final अ of the पाद is restricted. Such as - हस्तेः इव पादौ अस्य हस्तिपाद, but not as हस्तिपात् (whose feet are like those of an elephant) . Accordingly, कुसूलस्य इव पादौ अस्य कुसूलपादः, but not as कुसूलपात् (whose feet are like those of a cup-board).

२०४ - संख्या सुपूर्वस्य । ५ ।४ ।१४० । (saṅkhyā supūrvasya).

पादस्य लोपः स्यात्समासान्तो बहुव्रीहौ। द्विपात्। सुपात्।

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The final *'a'* of the word *'pāda'* ending in an Attributive Compound is to be elided when initiated by a numeral or the preposition *'su'*.

Such as - द्वौ पादौ यस्य => द्विपाद (the final अ is to be elided according to the precept - 'अलोऽन्त्यस्य') => द्विपाद् terminated into case form as द्विपात् (a biped). Accordingly, शोभनौ पादौ यस्य => सुपाद्, terminated into case form as सुपात् (well footed).

२०५ - उद्विभ्यां काकुदस्य । ५ ।४ ।१४८ । (udvibhyāṁ kākudasya).

(उद्-विभ्यां काकुदस्य)।

लोपः स्यात्। उत्काकुत्। विकाकुत्।

The final *'a'* of the word *'kākuda'* (palate) ending in an Attributive Compound, is elided when initiated by a preposition *'ud'* or *'vi'*.

Such as - उद्गतं काकुदं यस्य => उद्काकुद् terminated into case form as उद्काकुत् (whose palate is high). Accordingly, विगतं काकुदं यस्य => विकाकुद् terminated into case form as विकाकुत् (whose palate is wrongly formed).

२०६ - पूर्णाद्विभाषा । ५ ।४ ।१४९ । (pūrṇādvibhāṣā). (पूर्णात्-विभाषा)।

पूर्णकाकुत्। पूर्णकाकुदः।

The final *'a'* of the word *'kākuda'* (palate) ending with an Attributive Compound, is to be optionally elided when initiated by the word - *'pūrṇa'* (complete).

Such as - पूर्णं काकुदं यस्य => पुर्णकाकुद् terminated as पुर्णकाकुत् (who has a complete palate). In absence of this optional precept the compound may be composed as पुर्णकाकुदः without deleting the final अ of काकुद.

२०७ - सुहृद्-दुर्हृदौ मित्राऽमित्रयोः । ५ ।४ ।१५० ।

(suhṛd-durhṛdau mitrā'mitrayoḥ).

सुदुर्भ्या हृदयस्य हृद्भावो निपात्यते। सुहृत्-मित्रम्। दुर्हृत्-अमित्रः।

The prepositions *'su'* and *'dur'*, *by* denoting the sense of *'mitraam'* (a friend) and *'amitram'* (a foe) respectively, when com-

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pounded with the word *'hṛdaya'* (the heart), the *'nipāta'* (excepted word) - *'hṛt'* is employed against the word *'hṛdaya'*.

Such as - सु हृदयस्य => सुहृदय, here, the preposition सु denoting the sense of मित्रम् (a friend) and the excepted हृद् (निपात) (ऋत्विग्दधृक्स्रग्....) is to be employed => सुहृद् terminated as सुहृत् (whose heart is well affected).

Accordingly, when the preposition दुर् denoting the sense of अमित्रम् (a foe), also the excepted हृद् (निपात) (ऋत्विग्दधृक्स्रग्....) is to be employed there. Such as - दुर् हृदयस्य => दुर्हृदय => दुर्हृद् terminated as दुर्हृत् (whose heart is ill affected).

In absence of this exception, the prepositions सु and दुर्, if denoting the sense other than that of मित्रम् (a friend) and अमित्रम् (a foe) respectively, the exceptional employment of हृद् in place of हृदय is restricted. Such as - सु हृदयस्य => सुहृदय and दुर् हृदयस्य => दुर्हृदय.

२०८ - उरः प्रभृतिभ्यः कप्। ५।४।१५१। (uraḥ prabhṛtibhyaḥ kap).

The *'taddhita'* affix - *'kap' (ka)* is employed after the word - *'uras'* (the chest) &c., if that ends in an Attributive Compound.

Such as - व्यूढं उरो यस्य => व्यूढ उरस्, with this Attributive Compound the affix - कप् is to be employed after the word - उरस् as - व्यूढ उरस् कप् (हलन्त्यम्) => व्यूढ उरस् क (as it comes under the group of the तद्धित affix, the application of the rule लशक्वतद्धिते is not to be applied for elision of the क्) => व्यूढ उरस् क (ससजुषोरुः) => व्यूढ उरर् क (खरवसानयोः विसर्जनीयः) => व्यूढ उरः क, in this situation next rule evokes -

२०९ - सोऽपपादौ। ८।३।३८। (so'papādau).

पाशकल्पककाम्येषु [परेषु] विसर्गस्य सः।

The *'s'* is to be the substitute in place of the *'visarga'* when the word *'pāśa'* or *'kalpa'* or *'ka'* or *'kāmya'* follows.

So, the विसर्ग is to be substituted by स् in the compound of व्यूढ उरः क as - व्यूढ उरस् क => व्यूढोरस्क. Also the next rule may be applied in the same occurrence i.e. the स् is to be the substitute in place of the विसर्ग when follows the word क.

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२१० - कस्कादिषु च। ८।३।४८। (kaskādiṣu ca).

एष्विण उत्तरस्य विसर्गस्य षोऽन्यस्य तु सः। इति सः - व्यूढोरस्कः। प्रियसर्पिस्कः।

एषु (कस्कादिषु) = with the group of words coming under कस्क &c., इण उत्तरस्य विसर्गस्य षो = the cerebral ष् is to be the substitute in place of the विसर्ग coming after a letter that of इण् प्रत्याहार, when the क follows, अन्यस्य तु सः = in place of the विसर्ग, coming after a letter other than that of इण् प्रत्याहार, the dental स् is to be the substitute.

In the group of words coming under *'kaska'* &c., (i) the *'ṣ'* is to be the substitute in place of the *'visarga'* coming after a letter of *'iṇ pratyāhāra'*, when the *'ka'* follows and (ii) in place of the *'visarga'* coming after a letter other than that of *'iṇ pratyāhāra'*, the *'s'* is to be the substitute.

So, the विसर्ग is to be substituted by the स् in the compound of व्यूढ उरः क, as the विसर्ग comes after अ (a letter other than the इण् प्रत्याहार) in व्यूढ उरस् क, in the case termination => व्यूढोरस्क सु => व्यूढोरस्कः (whose chest is broad). But, in the context of प्रियसर्पिः क, the विसर्ग comes after a letter of the इण् प्रत्याहार. So, the विसर्ग is to be substituted by the ष् in this compound as - प्रियसर्पिः क => प्रियसर्पिष्कः (who likes the butter).

२११ - इणः षः। ८।३।३६। (iṇaḥ ṣaḥ).

इण उत्तरस्य विसर्गस्य षः स्यात् पाशकल्पककाम्येषु परेषु। प्रियसर्पिष्कः।

With the group of words coming under *'kaska'* &c., the *'ṣ'* is to be the substitute in place of the *'visarga'* coming after a letter of the *'iṇ pratyāhāra'* when the words - *'pāśa'* or *'kalpa'* or *'ka'* or *'kāmya'* follows.

Such as - प्रियं सर्पिः यस्य => प्रियसर्पिस्, with this Attributive Compound the affix - कप् is employed after the word - सर्पिस् (a word of the series कस्क &c.) as - प्रिय सर्पिस् कप् (हलन्त्यम्) => प्रियसर्पिस् क (as कप् is a तद्धित affix, the application of the rule लशक्वतद्धिते is not to be applied for elision of the क्) => प्रियसर्पिस् क (ससजुषोरुः) => प्रियसर्पिर् क (खरवसानयोः विसर्जनीयः) => प्रियसर्पिः क, in this situation, the ष् is to be the substitute in place of the विसर्ग coming after a letter that of इण्

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प्रत्याहार (प्रियसर्प्-इः क) => प्रियसर्प्-इष् क, in case termination, it becomes as => प्रियसर्पिष्क सु => प्रियसर्पिष्कः (who likes the butter).

२१२ - निष्ठा । २ ।३ ।३९ । (niṣṭhā).

निष्ठान्तं बहुव्रीहौ पूर्वं स्यात्। युक्तयोगः।

A word when ends with a *'niṣṭhā'* shall stand first in an attributive compound.

Such as - युक्तो योगो येन यस्य वा => युक्तयोग, the word युक्त ends with a निष्ठा (क्त क्तवतु निष्ठा) i.e. क्त shall stand first in this attributive compound => युक्तयोग सु => युक्तयोगः (who is devoted to devotion).

२१३ - शेषाद्विभाषा । ५ ।४ ।१५४ । (śeṣādvibhāṣā). (शेषात्-विभाषा)।

अनुक्तसमान्ताद् बहुव्रीहेः कब् वा। महायशस्कः। महायशाः।

The affix - *'kap'* is optionally employed after an Attributive Compound, if any affix is not directed for employment at the end.

Such as - महद् यशो यस्य => महत् यशस् (१८८-आन्महतः समानाधिकरण जातीययोः) => महआ यशस् => महायशस् कप् (हलन्त्यम्) => महायशस् क (ससजुषोरुः) => महायशर् क (खरवसानयोः विसर्जनीयः) => महायशः क, in this situation, the स् is to be the substitute in place of the विसर्ग (२०९-सोऽपपादौ) => महायशस् क, in the case termination => महायशस्क सु => महायशस्कः (whose renown is the great). In absence of the existing precept, the affix - कप् is not to be optionally employed and the compound shall remain as - महायशाः.

- इति बहुव्रीहिसमासप्रकरणम् -

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अथ द्वन्द्वसमासः।
(Atha Dvandvasamāsaḥ).
(The Aggregative Compound).

२१४ - चार्थे द्वन्द्वः। २।२।२९। (cārthe dvandvaḥ). (च-अर्थे द्वन्द्वः)।

अनेकं सुवन्तं चाऽर्थे वर्तमानं वा समस्यते स द्वन्द्वः। समुच्चयाऽन्वाचयेतरेतर योगसमाहाराश्चार्थाः। तत्र ईश्वरं गुरुं च भजस्वेति परस्परनिरपेक्षस्याऽनेकस्यै-कस्मिन्नन्वयः **समुच्चयः**। भिक्षामट गां चानयेत्यन्यतरस्याऽऽनुषङ्गिकत्वेनान्वयो- **अन्वाचयः**। अनयोरसामर्थ्यात्समासो न। धवखदिरौ छिन्धीति मिलितानामन्वय **इतरेतरयोगः**। संज्ञापरिभाषमिति समूहः - **समाहारः**।

अनेकं सुवन्तम् = a set of several words ending in case-affixes (सुप्), चाऽर्थे वर्तमानम् = stand in a relation expressing by the indeclinable - च (and), वा समस्यते स द्वन्द्वः = is to be optionally compounded and that is called द्वन्द्व- समास (Compound of doubling or coupling).

A set of several words ending in case-affixes *(sup)* when stand in a relation expressing by the indeclinable - *'c'* (and) that is optionally compounded and called as *'dvandvasamāsa'* (Aggregative Compound).

समुच्चयाऽन्वाचयेतरेतरयोगसमाहाराश्चार्थाः = the indeclinable - च denotes its four fold meaning in an Aggregative Compound viz. समुच्चय (community of reference or assemblage), अन्वाचय (collateralness of reference), इतरेतरयोग (mutual conjunction) and समाहार (compound of lumping).

ईश्वरं गुरुं च भजस्व, इति परस्परनिरपेक्षस्य अनेकस्य एकस्मिन् अन्वयः **समुच्चयः** = when more than one word, mutually unrelated, depends on the same verb by conjoining the particle - च, the compound thereon is termed as समुच्चय (community of reference or assemblage). Such as - ईश्वरं गुरुं च भजस्व (reverence God and thy teacher). Here, the words ईश्वर and गुरु are mutually unrelated and depending on the same verb भजस्व by conjoining the particle - च and termed as समुच्चयद्वन्द्व.

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भिक्षामट गां च आनय, इति अन्यतरस्य आनुषङ्गिकत्वेन अन्वयः **अन्वाचयः** = in the example भिक्षामट गां च आनय (go for alms and bring the cow), by inducing the particle च, a secondary (गौण) importance (गां च आनय) is conjoined to the principal (प्रधान) object (भिक्षामट). it is called as अन्वाचयद्वन्द्व (collateralness of reference).

अनयोः असामर्थ्यात् समासः न = in these two occasions (समुच्चयद्वन्द्व and अन्वाचयद्वन्द्व) aggregation does not take place because of words are not mutually related (समर्थः पदविधि).

धवखदिरौ छिन्धि, इति मिलितानां अन्वय **इतरेतरयोगः** = where the relation of two or more words are mixed up in one action or spoken of as the joint object, that is to be termed as इतरेतरयोग (mutual conjunction). Such as - धवखदिरौ छिन्धि (cleave the Mimosa and the Grislea). Here, the words धव and खदिर are mutually related and depending on the same verb छिन्धि and termed as इतरेतरयोग.

संज्ञापरिभाषम्, इति समूहः - **समाहारः** = where all the constituting words in an analytical statement are to be aggregated into a form of singular neuter that is to be termed as समाहारद्वन्द्व (compound of lumping). Such as - संज्ञापरिभाषम् (an appellation and a maxim of interpretation). Here, the words संज्ञा and परिभाषा are mutually related for aggregation and termed as समाहारद्वन्द्व.

As the समुच्चयद्वन्द्व and अन्वाचयद्वन्द्व, aggregation does not take place because of words are not directly related to each other (समर्थः पदविधि), the real sense of this precept evokes - in case of an इतरेतरयोग or a समाहार, words ending with case-affix (सुप्) if stand in a relation expressing by the indeclinable - च are to be optionally compounded and called as द्वन्द्वसमास.

२१५ - राजदन्तादिषु परम्। २।२।३१। (rājadantādiṣu param).

एषु पूर्वप्रयोगार्हं परं स्यात्। दन्तानां राजानो राजदन्ताः।

एषु = in the group of words राजदन्त &c., पूर्वप्रयोगार्हं = which is proper to be placed first (i.e. the उपसर्जन), परं स्यात् = let that be put last.

In the group of words *'rājadanta'* &c., the *'upasarjana'*, which is proper to be placed first, let that be put last.

Such as - दन्तानां राजा, in this analytical statement, the word दन्त ending in sixth case-affix is an उपसर्जन and liable to be put first (उपसर्जनस्य पूर्वम्) as - दन्तराजा.

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But the present rule debars to put the उपसर्जन first particularly in the group of words राजदन्त &c. and compels to put last as - राजदन्तः (a chief of the teeth i.e. an tooth-eye).

(बा०) धर्मादिष्वनियमः। (dharmādiṣvaniyamaḥ). (धर्मादिषु-अनियमः)। अर्थधर्मौ। धर्मार्थावित्यादि।

In the group of words *'dharma'*, *'artha'* &c., there is no fixed rule (the *'upasarjana'* may be put first or last).

The उपसर्जन may be placed first in the occurrence of अर्थश्च धर्मश्च => अर्थधर्मौ (wealth and virtue) or may be placed last as धर्मश्च अर्थश्च => धर्मार्थौ (virtue and wealth).

२१६ - द्वन्द्वे घि। २।२।३२। (dvandve ghi).

द्वन्दे धिसंज्ञं पूर्वं स्यात्। हरिश्च हरश्च हरिहरौ।

द्वन्दे = in a compound of द्वन्द्व, धिसंज्ञं = the word called घि (शेषो घ्यसखि - except the word सखि the rest those end in short इ or उ), पूर्वं स्यात् = is to be placed first.

In a *'dvandvasamāsa'*, the *'ghi'* is to be placed first.

Such as - हरिश्च हरश्च => हरि हर, here, the word हरि ends in short इ and called घि, so directed to stand first as हरिहर. By inducing the first - dual case termination becomes as - हरिहर + औट् = हरिहरौ (*Hari* and *Hara*).

२१७ - अजाद्यदन्तम्। २।२।३३। (ajādyadantam). (अच्-आदि-अत्-अन्तम्)।

द्वन्दे पूर्वं स्यात्। ईशकृष्णौ।

द्वन्दे = in a compound of द्वन्द्व, अच्-आदि-अत्-अन्तम् = a word beginning with a vowel and ending in a short अ (अत्), पूर्वं स्यात् = is to be placed first.

In a *'dvandvasamāsa'*, a word beginning with a vowel and ending in a short अ is to be placed first.

Such as - ईशश्च कृष्णश्च => ईशकृष्णौ, here, the word ईश (ईश्+अ) is beginning with a vowel ई and ending in a short अ, so directed to stand first as ईशकृष्ण. By inducing the first - dual case termination becomes as - ईशकृष्ण + औट् => ईशकृष्णौ (the Lord and *Kṛṣṇa*).

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२१८ - अल्पाच्तरम्। २।२।३४। (alpāctaram). (अल्प-अच्-तरम्)।

शिवकेशवौ।

अल्प-अच् तरम् = a word composed with less number of vowels .

In a *'dvandvasamāsa'*, a word that composed with less number of vowels is to be placed first.

Such as - शिवश्च केशवश्च => शिव केशव, here, the word शिव (श्इव्अ) is composed with less number of vowels (two) than that of the केशव (क्एश्अव्अ) and directed to stand first as शिवकेशव. By inducing the first - dual case termination becomes as - शिवकेशव + औट् => शिवकेशवौ (the *Śiva* and *Keśava*).

२१९ - पिता मात्रा। १।२।७०। (pitā mātra).

मात्रा सहोक्तौ पिता वा शिष्यते। माता च पिता च पितरौ। मातापितरौ वा।

In a *'dvandvasamāsa'*, the word *'pitṛ'* (father) when spoken of alongwith *'mātṛ'* (mother) is optionally left one *(pitṛ)*.

Such as - माता च पिता च => माता पिता, here, the word पिता is spoken of alongwith माता and directed to be left one (पितृ) optionally. By inducing the first - dual case termination becomes as पितरौ (one's parents). As it is directed optionally, the compound may be taken as मातापितरौ.

२२० - द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्। २।४।२। (द्वन्दः-च-प्राणि-तूर्य-सेनाङ्गानाम्)।

(dvandvaśca prāṇitūryasenāṅgānām).

एषां द्वन्द्व एकवत्। पाणिपादम्। मार्दङ्गिकवैणविकम्। रथिकाऽश्वारोहम्।

एषां (प्राणि-तूर्य-सेनाङ्गानाम् = प्राण्यङ्गानाम्-तूर्याङ्गानाम्-सेनाङ्गानाम्) = words signifying the अङ्ग (member or component part) of a प्राणि (living being) or a तूर्य (a musical instrument) or a सेना (an army), द्वन्द्व एकवत् = shall be the singular in an Aggregative Compound.

In an Aggregative Compound, words signifying the *'aṅga'* (the member or component part) of a *'prāṇi'* (a living being) or a *'tūrya'* (part of a musical instrument) or a *'senā'* (component parts of an army) shall be the neuter-singular.

Such as - पाणी च पादौ च => पाणि पाद, the words पाणि (a hand) & पाद (a foot)

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signifying the members (parts) of a प्राणि (living being) and liable to be the neuter-singular as पाणिपादम् (the hand and foot).

Similarly - मार्दङ्गिकश्च वैणविकश्च => मार्दङ्गिक वैणविक, the words मार्दङ्गिक (players of a drum) & वैणविक (a flute) signifying the parts of a तूर्य (musical instruments) are liable to be the neuter-singular as मार्दङ्गिकवैणविकम् (players of a drum and a flute).

Accordingly - रथिकाश्च अश्वारोहाश्च => रथिक अश्वारोह, the words रथिक & अश्वारोह signifying the component parts of सेना (an army) and liable to be the neuter-singular as रथिकाऽश्वारोहम् (the chariots and the cavalry).

२२१ - द्वन्द्वाच्चुदषहान्तात्समाहारे । ५ ।४ ।१०६ । (द्वन्द्वात्-चु-द-ष-ह-अन्तात्-समाहारे)। (dvandvāccudaṣahāntātsamāhāre).

चवर्गान्ताद् दषहान्ताच्च द्वन्दाट्टच् स्यात्समाहारे। वाक् च त्वक् च वाक्त्वचम्। त्वक्- स्रजम्। शमीदृषदम्। वाक्त्विषम्। छत्रोपानहम्। समाहारे किम् - प्रावृट्शरदौ।

चवर्गान्ताद् द-ष-ह अन्तात् च द्वन्दात् = after a द्वन्द्वसमास ending in a letter either of the चु (च्, छ्, ज्, झ् & ञ्), द्, ष् or ह्, टच् स्यात् = the affix - टच् is to be employed, समाहारे = when the compound is in a neuter aggregate.

When the compound is in a neuter aggregate, the affix - *'ṭac' (a)* is employed after, if that ends in a letter either of the *'cu' (cavarga)* or *'d'* or *'ṣ'* or *'h'*.

Such as - वाक् च त्वक् च => वाच्त्वच्, as this is an Aggregative Compound ending in a letter of चु (च्) the affix - टच् is employed after, वाच्त्वच् टच् (हलन्त्यम् & चुटू) => वाच्त्वच् अ => वाच्त्वच => वाक्त्वच with the case termination in neuter-singular, becomes as वाक्त्वचम् (the organs of speech and touch).

Similarly - after an Aggregative Compound ending in a letter of चु (ज्) the affix - टच् is employed after - त्वक् च स्रजं च => त्वक्स्रज् => त्वक्स्रज् टच् => त्वक्स्रज् अ => त्वक्स्रज with case termination in a neuter-singular as त्वक्स्रजम् (the skin and a chaplet).

After an Aggregative Compound ending in the द्, the affix - टच् is employed after - शमी च दृषद् च अनयोः समाहारः => शमीदृषद् टच् => शमीदृषद् अ => शमीदृषद with case termination in a neuter-singular as शमीदृषदम् (the Accasia-summa and a rock).

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After an Aggregative Compound ending in a ष् the affix - टच् is employed after - वाक् च त्विट् च अनयोः समाहारः => वाक्त्विष् => वाक्त्विष् टच् => वाक्त्विष् अ => वाक्त्विष with case termination in a neuter-singular as वाक्त्विषम् (eloquence and splendour).

After the aggregative compound ending in a ह् the affix - टच् is to be employed - छत्रं च उपानहौ च एषां समाहारः => छत्रोपानह् => छत्रोपानह् टच् => छत्रोपानह् अ => छत्रोपानह with case termination in a neuter-singular as छत्रोपानहम् (umbrella and shoes).

समाहारे किम् - after an Aggregative Compound ending in द्, the affix - टच् is not to be employed, if that does not signify to an aggregate. Such as - प्रावृट् च शरच्च अनयोरितरेतरयोगः => प्रावृट्शरद् with case termination => प्रावृट्शरद् औ => प्रावृट्शरदौ (the seasons of rain and autumn).

- इति द्वन्दसमासप्रकरणम् -

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अथ समासान्ताः।
(Atha Samāsāntāḥ).
(The Affixes ends in the compound).

२२२ - ऋक्पूरब्धुः पथामानक्षे। ५।४।७४। (ऋच्-पूर्-अप्-धूर्-पथाम्-अ-अनक्षे)। (ṛkpūrabdhuḥ pathāmānakṣe).

'अ-अनक्षे' इति च्छेदः। ऋगाद्यन्तस्य समासस्य अप्रत्ययोऽन्तावयवः स्यात्, अक्षे या धुस्तदन्तस्य तु न। अर्धर्चः। विष्णुपुरम्। विमलापं सरः। राजघुरा।

अक्षे तु - अक्षधुः। दृढधूरक्षः। सखिपथः। रम्यपथो देशः।

'अ-अनक्षे' इति च्छेदः = the last portion of the precept is 'अ-अनक्षे' as ऋक्-पूर्-अप्-धूर्-पथाम्-अ-अनक्षे, ऋगाद्यन्तस्य समासस्य = of a compound ending with ऋक्-पूर्-अप्-धूर् & पथिन्, अ-प्रत्ययोऽन्तावयवः स्यात् = the affix - अ is to be the final component (augment), अक्षे या धुः (धूर्) तदन्तस्य तु न = (the affix - अ as the final component) shall not be employed with the धुः (धूर्) when relating to अक्ष.

The affix - *'a'* is to be the final component of a compound ending with *'ṛc'* (a scriptural verse), *'pūr'* (a city), *'ap'* (water), *'dhur'* (a burthen), & *'pathin'* (a road), but not to be employed with the *'dhur'* when relating to *'akṣa'* (an axle-tree).

Such as - अर्धं ऋचः => अर्ध ऋच् as the compound ending with ऋक् (ऋच्), the affix - अ is to be the final component (augment) => अर्ध ऋच् अ => अर्ध ऋच (आद्गुणः) => अर्धर्च with case termination => अर्धर्च सु => अर्धर्चः (half a scriptural verse).

Similarly - विष्णोः पूरम् => विष्णु पूर् as the compound ending with पूर्, the affix - अ is to be the final component (augment) => विष्णुपूर् अ => विष्णुपुर with case termination => विष्णुपुर सु => विष्णुपुरः (the city of *Viṣṇu*).

विमला आपो यत्र तत् => विमला अप् as the compound ending with अप्, the affix - अ is to be the final component (augment) => विमलाप् अ => विमलाप with case termination => विमलापम् - सरः (a lake, the water of which is pure).

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राज्ञो धूः => राजन् धूर् as the compound ending with धूर् without relating to अक्ष, the affix - अ is to be the final component (augment) => राजन् धूर् अ => राजन् धूर => राजन् धूर (न लोपः प्रातिपदिकान्तस्य) => राज धूर with case termination => राजधूरा (work load of a king).

अक्षे धुः => अक्ष धुर् as the compound ending with धुर् with a relation to the word अक्ष, the affix - अ is not to be the final component and remains as => अक्षधुर् (खरवसानयोः विसर्जनीयः) => अक्षधुः (the shaft attached to axle-tree). Accordingly, दृढा धुर्यस्यासौ => दृढ धुः (a strong shaft). सख्युः पन्था => सखि पथ (the way of a friend).

रम्य पन्था यत्रासौ (अनाकमन्यपदार्थे) (सुपो लुक्) => रम्य पथिन् as the compound ending with पथिन् without relating to अक्ष, the affix - अ is to be the final component (augment) => रम्यपथिन् अ (नस्तद्धिते) => रम्यपथ् अ => रम्यपथ (परश्च) => रम्यपथ सु => रम्यपथः (the site of the road which is pleasant).

२२३ - अक्ष्णोऽदर्शनात्। ५।४।७६। (akṣṇo'darśanāt).

अचक्षुः पर्यायादक्ष्णोऽच् स्यात्समासान्तः। गवामक्षीव गवाक्षः।

Let the affix - *'ac'* be employed after the word *'akṣi'* (an eye) when it is not a synonym of (signifying to) the organ of vision.

Such as - गवामक्षि इव => गो अक्षि, here, the word गो अक्षि (a bull's eye) denoting the sense of comparison with the word इव, hence, not signifying to the organ of vision. So the affix - अच् is to be the final component of this compound => गो अक्षि अच् (हलन्त्यम्) => गो अक्षि अ (यस्येति च) => गो अक्ष् अ => गो अक्ष (अवङ्स्फोटायनस्य) => ग् अवङ् अक्ष (ङिच्च & हलन्त्यम्) => ग् अव अक्ष => गव अक्ष (अकः सवर्णे दीर्घः) => गवाक्ष (परश्च) => गवाक्ष सु => गवाक्षः (a small window).

२२४ - उपसर्गादध्वनः। ५।४।८५।(upasargādadhvanaḥ).

प्रगतोऽध्वानं प्राध्वो रथः।

The affix - *'ac'* comes after the word *'adhvāna'* (a road) when an *'upasarga'* (preposition) follows.

Such as - प्रगतोऽध्वानं - रथः => प्र अध्वन्, here, the word अध्वन् is coming after the preposition प्र, for such the affix - अच् is to be the final component => प्र

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अध्वन् अच् (हलन्त्यम्) => प्राध्वन् अ (नस्तद्धिते) => प्राध्व् अ => प्राध्व (परश्च) => प्राध्व सु => प्राध्वः- रथः (the chariot passed the road).

२२५ - न पूजनात्। ५।४।६९। (na pūjanāt).

पूजनार्थात्परेभ्यः समासान्ता न स्युः।

An affix shall not be the final component of a compound if that is denoting the sense of *'pūjā'* (praise).

(बा०) स्वतिभ्यामेव। (svatibhyāmeva). (सु-अति-भ्याम्-एव)।

सुराजा। अतिराजा।

If the preposition *'su'* (well) and *'ati'* (eminent) are conveying the sense of praise, in this connection employment of an affix at the end is prevented.

Such as - शोभन राजा => सु राजन् with the case termination सुराजा (a good king). Similarly - अति राजा => अति राजन् with the case termination अतिराजा (an eminent king).

In case of the word परम though conveys the sense of praise (highness), employment of an affix is allowed as - परम राजा => परम राजन् let here be employed the affix - टच् (तद्धित) => परमराजन् टच् (अ) => परमराजन् अ (नस्तद्धिते) => परमराज् अ => परमराज सु => परमराजः (a supreme king).

-* इति समासान्ताः *-

- Notes on Compounds -

षोढा समासः संक्षेपादष्टाविंशतिधा पुनः।
नित्यानित्ययोगेन लुगलुक्त्वेन च द्विधा।।

In brief, compounds are of six kinds. Further, the application of these six several compounds gives twenty-eight varieties in general. That is called as a नित्यसमास (a necessary compound), in which the constituting members are

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not liable to be expressed separately. So to say, the separate ideas of constituting members having merged in one. And an अनित्यसमास (a non-obligatory compound) is that, which is resolved by expressing its constituting members equally. These are often said to be the लुक्समास (a compound in which the case terminations or constituting members are disappeared) and an अलुक्समास (a compound in which the case terminations or constituent members are present).

तत्राष्टधा तत्पुरुषः सप्तधा कर्मधारयः। सप्तधा च बहुव्रीहिर्द्विगुराभाषितो द्विधा।।
द्वन्द्वोऽपि द्विविधो ज्ञेयोऽव्ययीभावो द्विधा मतः।

The तत्पुरुषसमास is again sub-divided into eight kinds, the कर्मधारयसमास and the बहुव्रीहिसमास are of seven kinds each and the द्विगुसमास, द्वन्द्वसमास & अव्ययीभावसमास denote their two distinctive varieties.

तेषां पुनः समासानां प्राधान्यं स्याच्चतुर्विधम्।।
चकारबहुलो द्वन्द्वः स चासौ कर्मधारयः। यस्य येषां बहुव्रीहिः शेषास्तत्पुरुषाः स्मृताः।।

As regards the composition of those four folded compounds, the importance of manifold applications are - (i) the indeclinable - च in the द्वन्द्वसमास, (ii) the pronominals स, चासौ in the कर्मधारयसमास, (iii) the pronominals यस्य, येषाम् in the बहुव्रीहिसमास and (iv) the rest (case terminations) in the groups of तत्पुरुषसमास.

वृक्षशाखा तत्पुरुषः श्वेताश्वः कर्मधारयः।
रक्तवस्त्रो बहुव्रीहिर्द्वन्द्वश्चन्द्रदिवाकरौ।

By means of examples, compound of words are discriminated like - वृक्षस्य शाखा वृक्षशाखा (branch of a tree) is a तत्पुरुषसमास, श्वेतश्चासौ अश्वश्च श्वेताश्वः (a white horse) is a कर्मधारयसमास, रक्तं वस्त्रं यस्य सः रक्तवस्त्रः (a man with red cloth) is a बहुव्रीहिसमास and चन्द्रश्च दिवाकरश्च चन्द्रदिवाकरौ (the moon and the sun) is a द्वन्द्व- समास. Although a difference in number (sometimes five and sometimes six) is found as regards the general classification of compound of words, it is nothing but the कर्मधारयसमास is submerged with the तत्पुरुषसमास.

द्वन्द्वोऽस्मि द्विगुरहं गृहे च मे सततमव्ययीभावः।
तत्पुरुष कर्मधारय येनाहं स्यां बहुव्रीहिः।।

While appointing a servant, the master narrates about the less work-load of his house, which apprises the general classification of

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compounds as - I am a couple (just a wife and a husband), having two cows, incurring less expenditure in my house (these all indicate to less work-load of the house) . Then Oh man, comprehend the object (accept the job) by which I shall be the wealthy.

अथ समासविधिः

समासः पञ्चधा। तत्पुरुषः कर्मधारयो बहुव्रीहिर्द्विगुर्द्वन्द्वोऽव्ययीभावश्चेति भेदात्। तल्लक्षणानि तु - पूर्वपदार्थ प्रधानोऽव्ययीभावः। उत्तरपदार्थप्रधानस्तत्पुरुषः। उभयपदार्थप्रधानो द्वन्द्वः। अन्यपदार्थप्रधानो बहुव्रीहिः। द्विगुकर्मधारयौ तत्पुरुषभेदौ। समासार्थावबोधकं वाक्यं विग्रह इति।

Such classification of the compound of words has been described in the Chapter of Compounds. Their detailed classification with suitable examples have been demonstrated bellow.

अथ तत्पुरुषः।

तत्राष्टधा तत्पुरुषक्रमः। प्रथमातत्पुरुषो द्वितीयातत्पुरुषस्तृतीयातत्पुरुषश्चतुर्थीतत्पुरुषः पञ्चमीतत्पुरुषः षष्ठीतत्पुरुषः सप्तमीतत्पुरुषो नञ्तत्पुरुषश्चेति।

तत्र प्रथमातत्पुरुषो यथा (with first case-affix) - अर्धं पिप्पल्याः अर्धपिप्पली (a half of the piper). पूर्वं कायस्येति पूर्वकायः (the front of the body).

द्वितीयातत्पुरुषो यथा (with second case-affix) - कृष्णं श्रितः कृष्णश्रितः (who has had recourse to *Kṛṣṇa*). ग्रामं गतो ग्रामगतः (who has gone to the village). कान्तारमतीतः कान्तारातीतः (who has surpassed the forest).

तृतीयातत्पुरुष यथा (with third case-affix) - शङ्कुलया खण्डः शङ्कुलाखण्डः (a piece cut by the nipper). धान्येनार्थो धान्यार्थः (wealth acquired by grain). मासेन पूर्वो मासपूर्वः (before a month).

चतुर्थीतत्पुरुषो यथा (with fourth case-affix) - यूपाय दारु यूपदारु (wood for a the stake). कुण्डलाय हिरण्यम् कुण्डलहिरण्यम् (gold for the ear-ring). गुरवे दक्षिणा गुरुदक्षिणा (a gift for the preceptor).

पञ्चमीतत्पुरुषो यथा (with fifth case-affix) - अर्थात् अपेतः अर्थाऽपेतः (deprived from the purpose) . सिंहात् भयं सिंहभयम् (fear of a lion). वृश्चिकात् भीः वृश्चिकभीः (fright of a scorpion).

षष्ठीतत्पुरुषो यथा (with sixth case-affix) - कृष्णस्य भक्तः कृष्णभक्तः (devotee of Lord *Kṛṣṇa*). आम्रस्य फलं आम्रफलम् (a mango fruit). राज्ञः पुरुषः राजपुरुषः (a king's man).

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सप्तमीतत्पुरुषो यथा (with seventh case-affix) - अक्षेषु शौण्डः अक्षशौण्डः (skilled in dice). कर्मणि कुशलः कर्मकुशलः (proficient in profession). विद्यायां निपुणः विद्यानिपुणः (sharp in knowledge).

नञ्तत्पुरुषो यथा (with the negative particle - नञ्) - न ब्राह्मणः अब्राह्मणः (not a *Brāhmaṇa*). न वृषभः अवृषभः (not a bull). पापाभावः अपापम् (invicious). धर्मविरुद्धोऽधर्मः (illegal / unlawful).

अथ कर्मधारयः।

स च विशेषणपूर्वपदो विशेष्यपूर्वपदो विशेषणोभयपद उपमानपूर्वपद उपमानोत्तरपदः सम्भावना-पूर्वपदोऽवधारणापूर्वपदश्चेति भेदात्सप्तविधः।

तत्र विशेषणपूर्वपदकर्मधारयो यथा (prior members as a discriminated / qualified / adjective) - कृष्णश्चासौ सर्पश्च कृष्णसर्पः (a black snake). कृष्णौ च तौ सर्पौ च कृष्णसर्पौ (two black snakes). कृष्णाश्च ते सर्पाश्च कृष्णसर्पाः (many black snakes). रक्ता चासौ लता च रक्तलता (a red creeper). रक्ते च ते लते च रक्तलते (two red creepers). रक्ताश्च ताः लताश्च रक्तलताः (many red creepers). नीलं च तत् उत्पलं च नीलोत्पलम् (a blue lotus). नीले च ते उत्पले च नीलोत्पले (two blue lotus). नीलानि च तानि उत्पलानि च नीलोत्पलानि (many blue lotus).

विशेष्यपूर्वपदकर्मधारयो यथा (prior members as a discriminator / qualifier / noun) - वैयाकरणश्चाऽसौ खसूचिश्च वैयाकरणखसूचिः (a bad grammarian). गोपालश्चाऽसौ बालश्च गोपालबालः (the cow-herd boy/ the boy who trends the cows).

विशेषणोभयपदकर्मधारयो यथा (both members are discriminated / qualified / adjective) - शीतं च तत् उष्णं च शीतोष्णम् (cold as well as hot).

उपमानपूर्वपदकर्मधारयो यथा (the prior member as a comparison) - मेघ इव श्यामो मेघश्यामः (cloud like black). कम्बुवत् ग्रीवा कम्बुग्रीवा (a conch shaped neck). चन्द्रवत् मुखं चन्द्रमुखम् (moon like face).

उपमानोत्तरपदकर्मधारयो यथा (the subsequent member as a comparison) - पुरुषः व्याघ्र इव पुरुषव्याघ्रः (a man like a tiger). नरः सिंह इव नरसिंहः (a man like a lion).

सम्भावनापूर्वपदकर्मधारयो यथा (the first member as a सम्भावना or quality / honour) - गुण इति बुद्धिः गुणबुद्धिः (whose intelligence is a quality)..

अवधारणापूर्वपदकर्मधारयो यथा (the first member as an ascertainment) - विद्यैव धनं विद्याधनम् (intelligence is the wealth). अविद्यैव शृङ्खला अविद्याशृङ्खला (the chain of illusion).

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मध्यपदलोपी समासो यथा (elision of the middle member) - शाकप्रियः पार्थिवः शाकपार्थिवः (a king beloved by the people of his era / a vegetarian king). देवपूजक ब्राह्मणः देवब्राह्मणः (a *Brāhmaṇa* beloved by the gods /a *Brāhmaṇa* who worships the god).

अथ बहुव्रीहिः।

स च द्विपदो , बहुपदः , सहपूर्वपदः , संख्योत्तरपदः , संख्योभयपदः , व्यतिहारलक्षणो , दिगन्तराल-लक्षणश्चेति भेदात्सप्तविधः।

तत्र द्विपदबहुव्रीहिर्यथा (attribution of both members) - चित्राः गावो यस्य सः चित्रगुः गोपः (the *Gopa* having brindled cows). प्राप्तम् उदकं यं सः प्राप्तोदको ग्रामः (a village at which the water is supplied). भुक्तम् ओदनं येन सः भुक्तौदनो राजा (the king who has enjoyed the food). निर्जितः कामो येन सः निर्जितकामः शिवः (Lord *śiva* who has a restraint will / desire). विभक्तं धनं यैस्ते विभक्तधना बन्धवः (the kinsmen / the brothers for whom the wealth is distributed). दत्तः सूपो यस्मै सः दत्तसूपो ब्राह्मणः (the *Brāhmaṇa* to whom broth is offered). उद्धृतं धनं यस्मात्तत् उद्धृतधनं कुण्डम् (a pot from which the wealth has been taken out). चक्रं पाणौ यस्य सः चक्रपाणिः हरिः (Lord Kṛṣṇa who has had a discuss in the arms). करे स्थितं धनं यस्य सः करस्तितधनो वणिक् (a merchant having wealth in his hand). पुष्पिताः द्रुमाः यस्मिन् सः पुष्पितद्रुमः आरामः (a garden with blooming plants). बहवो यज्वानो यस्यां सा बहुयज्वा शाला (a hall with many sacrificial performers). पुष्पिताः द्रुमाः यस्मिन् तत् पुष्पितद्रुमं वनम् (a forest with blooming trees). खरस्य मुखमिव मुखं यस्य सः खरमुखस्तुरगः (a horse whose face is like an ass). उष्ट्रस्य मुखमिव मुखं यस्य सः उष्ट्रमुखः तक्षः (the architect of the gods whose face is like a camel). उच्चैर्घटो यस्याः सा उच्चैर्घटा नारी (a woman with a vessel on the head).

अङ्गगात्रोदरस्तनकण्ठोष्ठदन्तमुखाक्षिकेशाः स्त्रीयां बहुव्रीहौ ईबन्ता भवन्ति। ते च यथा - सुन्दरम् अङ्गं यस्याः सा सुन्दराङ्गी (a woman with beautiful body). शोभनं गात्रं यस्याः सा सुगात्री (a woman with lovely body). कृशम् उदरं यस्याः सा कृशोदरी (a thin waisted woman). चारु स्तनौ यस्याः सा चारुस्तनी (a woman with lovely breasts). इन्दीवरे इव अक्षिणी यस्याः सा इन्दीवराक्षी (a lotus eyed woman). कम्बुरिव कण्ठो यस्याः सा कम्बुकण्ठी (a woman of conch shaped neck). कुटिलाः केशाः यस्याः सा कुटिलकेशी (woman with curled hair).

इतरेषां अङ्गादिवाचकानाम् स्त्रीत्वेऽपि आबन्तत्वमेव। चारुदेहा (a woman with lovely body). विस्तृतालका (a woman with diffused curled hair). आवृतकुचा (a woman with whirled nipple). कुन्ददशन (a woman with teeth like jasmine). इत्यादि।

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उरू-पृथु-लघु-बहु-पटु-ऋजु-स्वादु-चारु-मृदुशब्दानां स्त्रीलिङ्गविशेषणत्वे ईबन्तत्वमपि। यथा - मृद्वीशाटी (a soft garment). लघ्वीभाषेत्यादि (a delicate woman talks about).

बहुपदबहुव्रीहिर्यथा (attribution of all members) - अधिकः उन्नतः अंसो यस्य सः अधिकोन्नतांसः (excessive raised scapulae /shoulders).

सहपूर्वपदबहुव्रीहिर्यथा (attribution of सह as prior member) - सह कृष्णेन वर्तत इति सकृष्णः (with *Kṛṣṇa*). सह पुत्रेण सपुत्रः (with his son). रामेण सह वर्तत इति सरामः (with *Rāma*).

संख्योत्तरपदबहुव्रीहिर्यथा (attribution of the subsequent numeral) - दशानां समीपे ये सन्ति ते उपदशाः (about / nearly ten).

संख्योभयपदबहुव्रीहिर्यथा (attribution of both numerals) - दौ वा त्रयो वा द्वित्राः (two or three).

व्यतिहारलक्षणबहुव्रीहिर्यथा (attribution of reciprocity / inter change) - केशेषु केशेषु गृहीत्वा इदम् युद्धम् प्रवृत्तम् इति केशाकेशि युद्धम् (hair to hair fighting) . दण्डैर्दण्डैः कृत्वा इदम् युद्धम् प्रवृत्तम् इति दण्डादण्डिः (stick against stick / fighting with stick and staves).

दिगन्तरालक्षणबहुव्रीहिर्यथा (attribution of space interval) - दक्षिणस्याः पूर्वस्याश्च दिशो यदन्तरालम् सा दक्षिणपूर्वा (intermediate space/midway of south-east).

अथ द्विगुः।

द्विगुसमासो द्विविधः - एकवद्भावी अनेकवद्भावी चेति। एकवद्भावी द्विगुर्यथा - त्रयाणां शृङ्गाणां समाहारस्त्रिशृङ्गम् (three summits). पञ्चानां फलानां समाहारः पञ्चफली (five fruits).

अनेकवद्भावी द्विगुर्यथा - सप्त च ते ऋषयश्च सप्तर्षयः (the constellation of the Great Bear).

अथ द्वन्द्वः।

द्वन्द्वो हि द्विविधः - इतरेतरयोगसमाहारभेदात् -

इतरेतरयोगद्वन्द्वो यथा (mutual conjunction) - प्लक्षश्च न्यग्रोधश्च प्लक्षन्यग्रोधौ (a Ficus Infectoria and a Banyan tree). रामश्च कृष्णश्च रामकृष्णौ (*Rāma* and *Kṛṣṇa*).

समाहारद्वन्द्वो यथा (lumping) - हरिश्च हरश्च गुरुश्च एषां समाहारः हरिहरगुरु (*Hari* , *Hara* and the *Guru*).

प्राणितूर्यसेनाङ्गानां द्वन्द्वैकवद्भावः। प्राण्यङ्गे यथा - पाणी च पादौ च मुखं च पाणिपादमुखम् (the hand, foot and face). तूर्याङ्गे यथा - मार्दङ्गिकश्च वैणविकश्च मार्दङ्गिकवैणविकम् (players of a

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drum and a flute). शङ्खश्च पटहश्च शङ्खपटहम् (a conch-shell and a kettle-drum). सेनाङ्गे यथा - राजन्याश्च रथाश्च अश्वाश्च राजन्यरथाश्वम् (the kings, the chariots and the cavalry).

अथाऽव्ययीभावः।

अव्ययीभावस्याव्ययत्वात् त्रिषु लिङ्गेषु समानं रूपम्। स यथा - वीप्सायामव्ययीभावः - तटं तटं प्रत्यनुतटम् (in order to each shore / bank). गिरिं गिरिं प्रत्यनुगिरि (in order to each mountain). यथा शब्दस्य पदार्थनतिवृतावव्ययीभावो यथा - क्रममनतिक्रम्य वर्तत इति यथाक्रमम् (in due order). विभक्तावव्ययीभावो यथा - वेलायामित्यधिवेलम् (over the time). सामीप्येऽव्ययीभावो यथा - कुम्भस्य समीपे वर्तत इत्युपकुम्भम् (near to a pitcher). अभावेऽव्ययीभावो यथा - मक्षिकाणामभावो निर्मक्षिकम् (free from flies). अत्ययेऽव्ययीभावो यथा - हिमस्य अत्ययः अतिहिमम् (departure of snow fall).

अथ अलुक्समासो लुक्समासश्च।

अलुक्समासो यथा - वने चरतीति वनचरः (moving in the forest). पङ्के रोहतीति पङ्केरुहम् (a lotus).

लुक्समासो यथा - तनुरेव लता तनुलता (the body is just a creeper). कृष्णा एव मेघाः कृष्णमेघाः (black clouds).

मत्वर्थीयो यथा - बुद्धिरस्यास्तीति बुद्धिमान् (endowed with understanding / intelligent). धनमस्यास्तीति धनवान् (a rich man). धीरस्य भावो धीरता (fortitude). जनानां समूहो जनता (an assemblage of people). घटस्य भावो घटत्वम् (an existing pitcher / a jar).

In the matter of composing a sentence or an analytical statement the following rules are to be observed -

आदौ कर्तृपदं वाच्यं द्वितीयादिपदं ततः।
क्त्वातुमुलँल्यप् च मध्ये कुर्यादन्ते क्रियापदम् ।।

The word expressing the Subject (noun) should be the first member, then the word with case inflection should be the second member, the words ending in affixes like क्त्वा, तुमुन्, ल्यप् &c. should be the middle member and the verb is to be placed at the end.

कर्तुकर्मक्रियायुक्तः प्रयोगः स्यात्सकर्मकः। अकर्मकः कर्मशून्यः कर्मद्वन्द्वो द्विकर्मकः।।

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When the Subject (कर्ता) and the Object (कर्म) are related to the action (क्रिया), in such an application, the क्रिया is called as सकर्मक (having an Object). So to say, when the Agent actively involved with the desirable Object then the क्रिया or action is called as सकर्मक (transitive verb) and which is devoid of a direct relation to an Agent with an Object be called as अकर्मक (intransitive verb). Where a pair of Objects depends on the same verb, that is called as द्विकर्मक (collateral action).

अथ प्रयोगविधिः - प्रयोगाः पञ्चविधाः। सकर्मकोऽकर्मकः कर्मणि भावे द्विकर्मकश्चेति भेदात्। सकर्मकप्रयोगो यथा - कृष्णो भक्तान् रक्षति। अकर्मकप्रयोगो यथा - कृष्णस्तिष्ठति। कर्मणि प्रयोगो यथा - विष्णुना प्रपञ्चः क्रियते। भावे प्रयोगो यथा - कृष्णेन स्थीयते। द्विकर्मकप्रयोगो यथा - धरामन्नं दुदोह।

Their five fold applications are as - सकर्मक (transitive) अकर्मक (intransitive) कर्मणि (objective) भावे (existent) and द्विकर्मक (collateral action). The examples of the compound (i) with the transitive verb - कृष्णो भक्तान् रक्षति (Lord *Kṛṣṇa* protects the devotees). (ii) with the intransitive verb - कृष्णस्तिष्ठति (Lord *Kṛṣṇa* is standing). (iii) with the objective - विष्णुना प्रपञ्चः क्रियते (illusion is made by *Viṣṇu*). (iv) with the existent - कृष्णेन स्थीयते (existence by Lord *Kṛṣṇa*). and (v) with the collateral action - धरामन्नं दुदोह (he yeilds food from the earth).

यल्लिङ्गं यद्वचनं या च विभक्तिर्विशेष्यस्य। तल्लिङ्गं तद्वचनं सैव विभक्तिर्विशेषणस्यापि।

In the matter of composing a compound of words, the analytical statement (a sentence) should be framed according to the principles laid down as under. The particular gender, the number, the case inflection of the noun and the adjective mentioned in an analytical statement are to be inflicted with the compound of words. In the occurrence of an indeclinable, that remains as such.

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स्त्रीप्रत्यय-प्रकरणम्।
(Strīpratyaya-prakaraṇam).
(The chapter of Feminine affixes).

२२६ - स्त्रियाम्। ४।१।३। (striyām).

अधिकारोऽयं समर्थानामिति यावत्।

A crude word is to be converted into feminine when employed with a feminine affix and its limitation (starting from this precept) pervades as far as the precept *"samarthānāṁ prathamādvā 4.1.82"*.

२२७ - अजाद्यतष्टाप्। ४।१।४। (ajādyataṣṭāp). (अजादि + अतः + टाप्)।

अजादिनामकारान्तस्य च वाच्य यत्स्त्रीत्वं तत्र द्योत्ये टाप्स्यात्। अजा। एडका। अश्वा। चटका। मूषिका। बाला। वत्सा। होडा। मन्दा। विलाता। मेधा। गङ्गा। सर्वा-इत्यादि।

अजादीनां अकारान्तस्य च वाच्य = it is predicated that, the group of words - अज, एडक, अश्व &c., also the words ending in short - अ, यत् स्त्रीत्वं तत्र द्योत्ये = when a feminine nature is indicated, टाप्स्यात् = the affix - टाप् is employed at the end.

When a feminine nature is predicated, the group of words - *'aja'* (a goat), *'eḍaka'* (a male sheep), *'aśva'* (a horse) &c., also the word ending in short - *'a'*, are to be employed with the affix - *'tāp'* at the end.

Examples -> the प्रातिपदिक (crude word) अज (one of the word in the अजादिगण) if indicated in its feminine nature, the affix - टाप् is to be employed at the end. Such as - अज + टाप् (हलन्त्यम् & चुटू) => अज + आ => अज् अ + आ (अकः सवर्णे दीर्घः) => अजा (a she-goat). As it is a crude word ending with a feminine affix - टाप्, the case affix - सुप् is to be employed as explained in the commentary "प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्". Similarly -

एडक + टाप् (हलन्त्यम् & चुटू) => एडक + आ (अकः सवर्णे दीर्घः) => एडका (an ewe). अश्व + टाप् (हलन्त्यम् & चुटू) => अश्व + आ (अकः सवर्णे दीर्घः) => अश्वा (a mare). चटक +

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टाप् (हलन्त्यम् & चुटू) => चटक + आ (अकः सवर्णे दीर्घः) => चटका (a hen-sparrow). मुषिक + टाप् (हलन्त्यम् & चुटू) => मुषिक + आ (अकः सवर्णे दीर्घः) => मुषिका (a she-mouse). बाल + टाप् (हलन्त्यम् & चुटू) => बाल + आ (अकः सवर्णे दीर्घः) => बाला (a girl). वत्स + टाप् (हलन्त्यम् & चुटू) => वत्स + आ (अकः सवर्णे दीर्घः) => वत्सा (a she-calf).

The Vedic words with the feminine affix - टाप् are to be changed as - होड + टाप् (हलन्त्यम् & चुटू) => होड + आ (अकः सवर्णे दीर्घः) => होडा (a young girl). Similarly, मन्दा (a young girl) and विलाता (a young girl).

Also word ending in short - अ (not included in the group of अज &c.) are to be converted into feminine nature by the employment of the affix - टाप् and included to this rule. Such as - मेधा (understanding), गङ्गा (the *Ganges*), सर्वा (all) &c.

२२८ - उगितश्च । ४ ।१ ।६ । (ugitaśca). (उक् + इतः + च)।

उगितान्तात्प्रातिपदिकात्स्त्रियां ङीप्स्यात्। भवती। भवन्ती। पचन्ती।

उक्-इत्-अन्तात् प्रातिपदिकात् = after a crude word called उगित् (of which a letter of the उक् प्रत्याहार viz. उ, ऋ or ऌ is termed as इत्), स्त्रियां ङीप् स्यात् = in the feminine nature the affix - ङीप् is to be the final.

In the feminine nature, the affix - *'ṅīp'* is employed after a crude word called *'ugit'*.

Such as - भवतु is a crude word derived from the root - भा with the affix - डवतुप् which is called as उगित् due to elision of the final उक् (उ) and remains as भवत्. To convert this उगित् (भवत्) into feminine, the affix - ङीप् (हलन्त्यम् & उपदेशेऽजनुनासिक इत्) or ई is to be the final as भवत् + ङीप् (ई) => भवती. On the other hand, in the same instance of - भवत् + ङीप् (ई), the नुट् is to be the augment as per the precept - "श्यप्श्यनोर्नित्यम्" => भव नुट् (न्) त् + ई => भव न् त् + ई => भवन्ती (a female).

Similarly, in the occurrence of पच् + शतृ (पचत्), the final ऋ is to be elided as per the precept - उपदेशेऽजनुनासिक इत् => पच् + शत् (लशक्वतद्धिते) => पच् + अत् => पचत् (is called उगित्). To convert this उगित् (पचत्) into feminine, the affix ङीप् is to be the final as - पचत् + ङीप् => पचत् + ई (श्यप्श्यनोर्नित्यम्) => पच न् त् + ई =>

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पचन्ती (cooking). In the same manner - दिव्यत् + ङीप् (श्यप्श्यनोर्नित्यम्) => दिव्य न् (नुट्) त् + ई => दिव्यन्ती (playing).

२२९ - टिड्ढाणञ्-द्वयसज्-दघ्नञ्-मात्रच्-तयप्-ठक्-ठञ्-कञ्-क्वरपः।

४।१।१५। (टित्+ढ्+अण्+अञ्+द्वयसच्+दघ्नच्+मात्रच्+तयप्+ठक्+ठञ्+कञ्+क्वरप्)।

(ṭiḍḍhāṇañ-dvayasaj-daghnañ-mātrac-tayap-ṭhak-ṭhañ-kañ-kvarapaḥ).

अनुपसर्जनं यट्टिड्ढादि तदन्तं यददन्तं प्रातिपदिकं ततः स्त्रियां ङीप्स्यात्। कुरुचरी। नदट्-नदी। देवट्-देवी। सौपर्णेयी। ऐन्द्री। औत्सी। उरूद्वयसी। ऊरूदध्नी। ऊरूमात्री। पञ्चतयी। आक्षिकी। प्रास्थिकी। लावणिकी। यादृशी। इत्वरी।

अनुपसर्जनं यत् टित्-ढ् आदि तत्-अन्तं = the अनुपसर्जन (the non-subordinate or the principal word of a compound) that ends in the affix - टित्-ढ-अण्-अञ्-द्वयसच्-दघ्नच्-मात्रच्-तयप्-ठक्-ठञ्-कञ् or क्वरप्, यत् अत्-अन्तं प्रातिपदिकं ततः = after the crude word that ends in short - अ, स्त्रियां ङीप्स्यात् = in the feminine nature the affix - ङीप् is employed after.

The feminine affix - *ṅīp* is employed after an *anupasarjana* (a principal word) of a compound when followed by an affix - *ṭit , ḍha, aṇ, añ, dvayasac, daghnac, mātrac, tayap, ṭhak, ṭhañ, kañ* or *kvarap* having the short - *a* at the end.

It is a contradiction to the precept - "अजाद्यतष्टाप्". For example - with the (टिदन्त) word कुरुचर, the affix - ङीप् is employed in the feminine form, because of it is - (i) a crude word, (ii) the अनुपसर्जन (non-subordinate or principal word of a compound) constituted by the उपपद - कुरु with the verbal root - चर् and ending with the affix - ट (चरेष्टः) => कुरुचर (चरेष्टः) => कुरुचर ट => कुरुचर ट (यस्येति च) => कुरुचर् ट (चुटू) => कुरुचर् अ => कुरुचर is called टित् having the short - अ as a final letter (after elision of the ट् (टित्) it remains as अ). The affix - ङीप् is employed in the feminine form of the word कुरुचर. Such as - कुरुचर + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => कुरुचर + ई (यस्येति च) => कुरुचर् + ई => कुरुचरी (the female who goes to *Kuru*).

Similarly, the examples of words ending with the affixes - टित्-ढ्-अण्-अञ्-द्वयसज्-दघ्नञ्-मात्रच्- तयप्-ठक्-ठञ्-कञ् and क्वरप् are as follows.

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1 - The feminine example of word ending with the affix - टित् (whose ट् is termed as इत् like कुरुचर) -> नदट् (टित्) = नद + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => नद + ई (यस्येति च) => नद् + ई => नदी (a river). देवट् (टित्) = देव + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => देव + ई (यस्येति च) => देव् + ई => देवी (a goddess).

2 - The feminine example of word ending with the affix - ढक् (ढ) -> सुपर्णी (स्त्रिभ्योढक्) => सुपर्णी + ढक् (हलन्त्यम् & चुटू) => सुपर्णी + अ => सौपर्णेय, as it is a non-subordinate or principal word of a compound ending with the affix - ढक् (ढ) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - सौपर्णेय + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => सौपर्णेय + ई (यस्येति च) => सौपर्णेय् + ई => सौपर्णेयी (a female descendant of *Suparṇa*).

3 - The feminine example of word ending with the affix - अण् -> इन्द्र (सा अस्य देवता) => इन्द्र + अण् => ऐन्द्र, as it is a non-subordinate or principal word of a compound ending with the affix - अण् having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - ऐन्द्र + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => ऐन्द्र + ई (यस्येति च) => ऐन्द्र् + ई => ऐन्द्री (a female descendant of *Indra* or the direction towards east).

4 - The feminine example of word ending with the affix - अञ् -> उत्स(उत्सादिभ्योऽञ्) => उत्स + अञ् => औत्स्य, as it is a non-subordinate or principal word of a compound ending with the affix - अञ् having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - औत्स्य + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => औत्स्य + ई (यस्येति च) => औत्स्य् + ई => औत्स्यी (a female descendant of *Utsa* or the fountain).

5 - The feminine example of word ending with the affix - द्वयसच् , दघ्नच् & मात्रच् -> उरु (प्रमाणे- in the sense of measurement as - द्वयसज्-दघ्नञ्-मात्रचः) => उरु + द्वयसच् => उरुवयस, as it is a non-subordinate or principal word of a compound ending with the affix - द्वयसच् (द्वयस) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - उरुवयस + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => उरुवयस + ई (यस्येति च) => उरुवयस् + ई => उरुवयसी. Accordingly - उरुदघ्नी and उरुमात्री (reaching to the thigh).

6 - The feminine example of word ending with the affix - तयप् -> पञ्चन्

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(संख्याया: अवयवे तयप्) => पञ्चन् + तयप् => पञ्चतय, as it is a non-subordinate or principal word of a compound ending with the affix - तयप् (तय) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - पञ्चतय + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => पञ्चतय + ई (यस्येति च) => पञ्चतय + ई => पञ्चतयी (of which the parts are five).

7 - The feminine example of word ending with the affix - ठक् -> अक्ष (तेन दिव्यत् खनति जयति जितम्) => अक्ष + ठक् => आक्षिक, as it is a non- subordinate or principal word of a compound ending with the affix - ठक् (ठ) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - आक्षिक + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => आक्षिक + ई (यस्येति च) => आक्षिक् + ई => आक्षिकी (a female dicer).

8 - The feminine example of word ending with the affix - ठञ् -> प्रस्थ (तेन क्रीतम्) => प्रस्थ + ठञ् => प्रास्थिक, as it is a non-subordinate or principal word of a compound ending with the affix - ठञ् (ठ) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - प्रास्थिक + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => प्रास्थिक + ई (यस्येति च) => प्रास्थिक् + ई => प्रास्थिकी (containing the measure of a *Prastha*).

9 - The another feminine example of word ending with the affix - ठञ् -> लवण (तेन क्रीतम्) => लवण + ठञ् => लावणिक, as it is a non-subordinate or principal word of a compound ending with the affix - ठञ् (ठ) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - लावणिक + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => लावणिक + ई (यस्येति च) => लावणिक् + ई => लावणिकी (elegant).

10 - The feminine example of word ending with the affix - कञ् -> the त्यदादि 'यत्' उपपद with the verbal root 'दृश्' constitute as - यत् दृश् + ठञ् (त्यदादिषु दृशोऽनालोचने कञ् च) => यादृश, as it is a non-subordinate or principal word of a compound ending with the affix - कञ् (क) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - यादृश + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => यादृश + ई (यस्येति च) => यादृश् + ई => यादृशी (such like as).

11 - The feminine example of word ending with the affix - करप् -> इण्

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धातु (इणनशजिसर्त्तिभ्यः क्करप्) => इण् + क्करप् => इत्वर, as it is a non-subordinate or principal word of a compound ending with the affix - क्करप् (क्कर) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - इत्वर + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => इत्वर + ई (यस्येति च) => इत्वर् + ई => इत्वरी (swift).

(वा०) नञ्स्नञीकक्ख्युंस्तरुण-तलुनानामुपसंख्यानम्।

(नञ् + स्नञ् + ईकक् + ख्युन् + तरुण + तलुननाम् + उपसंख्यानम्)।

(nañsnañīkakkhyuṁstaruṇa-talunānāmupasaṅkhyānam).

स्त्रैणी। पौंस्नी। शक्तीकी। आढ्यङ्करणी। तरुणी। तलुनी।

According to sage *Kātyāyana*, the feminine affix *ṅīp* is to be the final of the words ending with affixes - *nañ*, *snañ*, *īkak* & *khyun* and the words *taruṇa* & *taluna* (a youth).

1 - The feminine example of word ending in the affix - नञ् -> स्त्री (स्त्रीपुंसाभ्यां नञ्स्नञौ भवनात्) => स्त्री + नञ् => स्त्रैण, as it is a non-subordinate or principal word of a compound ending with the affix - नञ् (न) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - स्त्रैण + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => स्त्रैण + ई (यस्येति च) => स्त्रैण् + ई => स्त्रैणी (a female).

2 - The feminine example of word ending with the affix - स्नञ् -> पुंस् (स्त्रीपुंसाभ्यां नञ्स्नञौ भवनात्) => पुंस् + स्नञ् => पौंस्न, as it is a non-subordinate or principal word of a compound ending with the affix - स्नञ् having the short - अ as a final letter, the affix - ङीप् is to be employed in the feminine form as - पौंस्न + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => पौंस्न + ई (यस्येति च) => पौंस्न् + ई => पौंस्नी (a female).

3 - The feminine example of word ending with the affix - ईकक् -> शक्ति (शक्तियष्ट्योरीकक्) => शक्ति + ईकक् => शक्तीक, as it is a non-subordinate or principal word of a compound ending with the affix - ईकक् (ईक) having the short - अ as a final letter, the affix - ङीप् is employed in the feminine form as - शक्तीक + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => शक्तीक + ई (यस्येति च) => शक्तीक् + ई => शक्तीकी (a female spear bearer).

4 - The feminine example of word ending with the affix - ख्युन् -> the

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उपपद 'आढ्य' with the verbal root 'कृ' constitute as - आढ्य कृ + ख्युन् (आड्य-सुभग-स्थूल...३।२।५६) => आढ्यङ्करण in the feminine turns as - आढ्यङ्करण + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => आढ्यङ्करण + ई (यस्येति च) => आढ्यङ्करण् + ई => आढ्यङ्करणी (enriching).

5 - The feminine example of words तरुण & तलुन -> it is an exception to employ the feminine affix - ङीप् with the words like तरुण & तलुन having the short - अ as a final letter, though these two are not the non-subordinate or principal word of a compound ending with an affix. Such as - तरुण + ङीप् => तरुणी (a young woman), Accordingly, तलुन + ङीप् => तलुनी (a young woman).

२३० - यञश्च। ४।१।१६। (यञः + च)। (yañaśca).

यञन्तात् स्त्रियां ङीप् स्यात्। अकारलोपे कृते -

A crude word ending with the affix - *yañ* is employed with the feminine affix - *ñīp* at the end.

For example, the word ending with the affix - यञ् -> गर्ग + यञ् (गर्गादिभ्यो यञ्) => गार्ग्य in the feminine form turns as - गार्ग्य + ङीप् (हलन्त्यम् & लशक्वतद्धिते) => गार्ग्य + ई (यस्येति च) => गार्ग्य् + ई, in this situation the next rule explicits -

२३१ - हलस्तद्धितस्य। ६।४।१५०। (हलः + तद्धितस्य)।
(halastaddhitasya).

हलः परस्य तद्धितयकारस्योपधाभूतस्य लोप ईति परे। गार्गी।

There shall be the elision of *'y'* of a *'taddhita'* affix, if that is coming after a consonant and followed by the *'ī'*.

For example, गार्ग्य् + ई, here, the word गार्ग्य् (गार्ग्य्) is ending with the य् (यञ्), a तद्धित affix, and coming after a consonant ग् and the ई follows immediately and fulfils the norms of the present precept. Hence the final य् is liable for elision as - गार्ग् + ई => गार्गी (a female descendant of *Garga*).

२३२ - प्राचां ष्फ तद्धितः। ४।१।१७।
(prācāṁ ṣpha taddhitaḥ).

यञन्तात् ष्फो वा स्यात्स च तद्धितः।

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In the opinion of ancient grammarians, the option of employing the affix - *'ṣpha'* after the word ending with *'yañ'* is executed and such affix *'ṣpha'* shall be regarded as a *'taddhita'*.

For example, the word ending with the affix - यञ् -> गर्ग + यञ् (गर्गादिभ्यो यञ्) => गार्ग्य, here, the option of employing the affix ष्फ after the word गार्ग्य ending with यञ् is to be served as - गार्ग्य + ष्फ (ष्फ प्रत्ययस्य) => गार्ग्य + फ. In this context, as per the rule - "आयनेयीनीयियः फ-ढ-ख-छ-धां प्रत्ययादिनाम्" the आयन is to be the substitute of the फ and shall be treated as a तद्धित affix => गार्ग्य + आयन, here, as the word is आयन regarded as a तद्धित affix being replaced against the फ (ष्फ), the rule - "यस्येति च" shall be applied by deleting the final अ of गार्ग्य as => गार्ग्य् + आयन => गार्ग्यायन (अट्कुप्वाङ्नुम्व्यवायेऽपि) => गार्ग्यायण. As the word गार्ग्यायण ends with the तद्धित affix - ष्फ, it is to be regarded as a प्रातिपदिक as per the precept - "कृत्तद्धितसमासाश्च".

२३३ - षिद्गौरादिभ्यश्च । ४ ।१ ।४१ । (ष् इत् + गौरादिभ्यः + च)।

(ṣidgaurādibhyaśca).

षिद्भ्यो गौरादिभ्यश्च स्त्रियां ङीष् स्यात्। गार्गायणी। नर्तकी। गौरी।

The feminine affix - *'ṅīṣ'* is to be the final of words ending with *'ṣit'* and the series of words *'Gaura'* &c.

As the word गार्ग्यायण ends with the तद्धित affix - ष्फ (of which the ष् is directed for elision and called षित्) and regarded as a प्रातिपदिक, the feminine affix - ङीष् is to be the final as - गार्ग्यायण + ङीष् (हलन्त्यम् & लशक्वतद्धिते) => गार्ग्यायण + ई (यस्येति च) => गार्ग्यायण् + ई => गार्ग्यायणी. As it is an optional precept (प्राचां ष्फ तद्धितः), the feminine form of गर्ग shall remain as - गर्ग + यञ् (गर्गादिभ्यो यञ्) => गार्ग्य in the feminine form turns as - गार्ग्य + ङीप् (हलन्त्यम् & लशक्वतद्धिते) गार्ग्य + ई (यस्येति च) => गार्ग्य् + ई (हलस्तद्धितस्य) => गार्ग् + ई => गार्गी.

The feminine example of word ending with the affix called - षित् -> the verbal root 'नृत्' with the affix ष्युन् constitute as - नृत् + ष्युन् (शिल्पिनि ष्वुन्) => नर्तक, of which the ष् (of the affix ष्युन्) is directed for elision and called षित् and regarded as a प्रातिपदिक. So the feminine affix - ङीष् is to be the final as - नर्तक +

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ङीष् (हलन्त्यम् & लशक्वतद्धिते) => नर्तक + ई (यस्येति च) => नर्तक् + ई => नर्तकी (an actress or dancer).

The feminine affix - ङीष् is employed after words enlisted in गौरादिगण. Such as - गौर + ङीष् (हलन्त्यम् & लशक्वतद्धिते) => गौर + ई (यस्येति च) => गौर् + ई => गौरी (a female of fair complexion).

(वा०) आमनडुहः स्त्रियां वा। (āmanaḍuhaḥ striyāṁ vā).

अनडुही। अनड्वाही। आकृतिगणोऽयम्।

In the opinion of sage *Kātyāyana*, *'ām'* is to be the optional augment with the *'anaḍuha'* (an ox), a word of the series - *'Gaura'*&c., when implied to feminine nature with the affix - *'ṅīṣ'*.

Such as - अनडुह् + ङीष् (हलन्त्यम् & लशक्वतद्धिते) => अनडुह् + ई, आम् is to be the optional augment with अनडुह् (अनड्उह्) and that is to be placed after the final vowel as - अनड्उ आम् ह् (हलन्त्यम्) + ई => अनड्उ आ ह् (इकोयणचि) + ई => अनड्व् आ ह् + ई => अनड्वा ह् + ई => अनड्वाही (a cow). In absence of the optional *vārtika*, the feminine form remains as - अनडुह् + ङीष् (हलन्त्यम् & लशक्वतद्धिते) => अनडुह् + ई => अनडुही (a cow).

Except accentuation, there is no difference between the feminine affixes - ङीप् and ङीष् (i.e. पित् and षित्) as both are denoting the same ई (हलन्त्यम् & लशक्वतद्धिते). The difference is that the पित् is gravely accentuated (अनुदात्त) whereas the षित् is acutely accentuated (उदात्त).

२३४ - वयसि प्रथमे। ४।१।२०। (vayasi prathame).

प्रथमवयोवाचिनोऽदन्तात्स्त्रियां ङीप्स्यात्। कुमारी।

The feminine affix - *'ṅīp'* comes after the word that is an expressive of early age and ending in the short *'a'*.

Such as - कुमार + ङीप् => कुमारी (a girl). The feminine affix - ङीप् is to be the final if the word signifies only to young-hood i.e. वधूटी (a young woman), चिरण्टी (a married or single woman who continues to reside at her father's house after maturity) etc., but not to that of the old age (वयस्य चरम व्यक्तव्यम् - वार्तिक)। (कौमारं पञ्चमाब्दान्तं पौगण्डं दशमावधिः। कैशोरमापञ्चदशाद् यौवनं तु ततः परम्।।).

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२३५ - द्विगोः । ४ ।१ ।२१ । (dvigoḥ).

अदन्ताद्द्विगोर्ङीप्स्यात्। त्रिलोकी। अजादित्वात्त्रिफला। त्र्यनीका सेना।

Let the feminine affix - *'ṅīp'* be employed after a *'dvigu samāsa'*, if that ends in the short *'a'*.

Such as - त्रिलोक (त्रयाणां लोकानां समाहारः), is a द्विगु (संख्यापूर्वो द्विगुः) compound ending in short अ, so the feminine affix - ङीप् is to be the final as - त्रिलोक + ङीप् (ई) => त्रिलोकी (the aggregate of three worlds), But in the event of त्रिफला (त्रयाणां फलानां समाहारः), a द्विगु compound ending in a vowel - आ and included in the अजादिगण, so the feminine affix - टाप् (अजाद्यतष्टाप्) is to be the final instead of ङीप्. Such as - त्रिफला + टाप् (आ) => त्रिफला (the three myrobalans). In the same event of a द्विगु compound i.e. त्र्यनिक (त्रयाणां अनिकानां समाहारः) सेना, ending in a short अ and included in the अजादिगण, the feminine affix - टाप् (अजाद्यतष्टाप्) is to be the final instead of ङीप्. Such as - त्र्यनिक + टाप् (आ) => त्र्यनिका सेना (the aggregation of three soldiers), The द्विगु compound if ends in a short अ, that remains in the feminine form as per the maxim - "अकारान्तोत्तर पदे द्विगुस्त्रियामिष्टः".

२३६ - वर्णादनुदात्तात्तोपधात्तो नः । ४ ।१ ।३९ । (वर्णात्+अनुदात्तात्+त-उपधात्+तः नः)।
(varṇādanudāttāttopadhātto naḥ).

वर्णवाची योऽनुदात्तान्तस्तोपधस्तदन्तादनुपसर्जनात्प्रातिपदिकाद्वा ङीप् ,
तकारस्य नकारादेशश्च। एनी। एता। रोहिणी। रोहिता।

वर्णवाची प्रातिपदिकाद् = after a crude word, that is an expressive of colour, योऽनुदात्तान्तः = which ends in a vowel that is gravely accented, त-उपधः = having the letter त् as a penultimate (a letter prior to an ending is called penultimate or उपधा), अनुपसर्जनात् = not being the subordinate in a compound (the principal member of a compound), तदन्ताद् वा ङीप् = after that, the feminine affix - ङीप् is to be the optional, तकारस्य नकार आदेशः च = and at the same time the penultimate त् is to be substituted by the न्.

The option of the feminine affix - *'ṅīp'* comes after a crude word, if that is - (i) an expressive of colour, (ii) ending in a vowel that is gravely accented, (iii) having the letter as a penultimate and (iv) not

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being a subordinate (a principal word) in a compound. And in such an event, the penultimate *'t'* is to be substituted by the *'n'*.

For example - एत is a crude word that is (i) - an expressive of variegated colour (diversified by the patches of different colours), (ii) - ending in a vowel - अ that is gravely accented (एत् अ), (iii) - having the letter त् as a penultimate (एत्अ) and (iv) - not being a subordinate (अनुपसर्जन) in a compound. Hence, the feminine affix - ङीप् is to be the final. Such as - एत + ङीप् (ई) => ए त् अ + ई, in such an event, the penultimate त् is to be substituted by the न् => ए न् अ + ई (यस्येति च) => एन् + ई => एनी (variegated).

But in such an event of एत ending in a short - अ (अत्), the feminine affix - टाप् (२२७-अजाद्यतष्टाप्) is to be the final instead of ङीप् and the penultimate त् is not to be substituted by the न्. Such as - एत + टाप् (आ) => एता (variegated).

Similarly - रोहित (red) is a crude word that fulfils the above norms and liable for change as - रोहित + ङीप् (ई) => रोहि त् अ + ई, here, the त् as a penultimate, is to be substituted by the न् => रोहि न् अ + ई (यस्येति च) => रोहिन् + ई => रोहिनी (अट्कुप्वाङ्नुम्व्यवायेऽपि) => रोहिणी (red). In such an event of रोहित ending in a short - अ (अत्), the feminine affix - टाप् (अजाद्यतष्टाप्) is to be the final instead of ङीप् and the त् as a penultimate, is not to be substituted by the न्. Such as - रोहित + टाप् (आ) => रोहिता (red).

२३७ - वोतो गुणवचनात्। ४।१।४४। (वा उतः + गुण वचनात्)।

(voto guṇavacanāt).

उदन्ताद् गुणवाचिनो वा ङीष्स्यात्। मृद्वी। मृदुः।

उत् अन्ताद् = after a word that ends in short उ, गुणवाचिनः = an expressive of quality (संज्ञाजातिक्रियाशब्दान्हित्वाऽन्येगुणवाचिनः - words other than an appellation, the class essence and an action are expressive of quality), वा ङीष् स्यात् = the feminine affix - ङीष् is to be the optional.

The option of a feminine affix - *'ṅīṣ'* is to be the final of a word that is an expressive of quality and ending in the short *'u'*.

For example - मृदु (soft) is a crude ward that is (i) an expressive of a quality and ending in a short - उ, hence, the feminine affix - ङीष् is to be the

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final. Such as - मृदु + ङीष् (ई) => मृदु + ई (१५-इकोयणचि) => मृद्वी (soft). In absence of the feminine affix - ङीष् it remains as - मृदु with the case termination becomes as मृदुः.

२३८ - बह्वादिभ्यश्च । ४ ।१ ।४५ । (बहु + आदिभ्यः + च)।

(bahvādibhyaśca).

एभ्यो वा ङीष्स्यात्। बह्वी। बहुः।

The option of a feminine affix - *'ṅīṣ'* is to be the final of the group of words *'bahu'* &c.

For example - the feminine affix - ङीष् comes after the group of words बहु (much) &c. Such as - बहु + ङीष् (ई) => बहु + ई (इकोयणचि) => बह्वी (much). In absence of the feminine affix - ङीष्, it remains as - बहु, with case termination becomes as बहुः.

(ग० सू०) कृदिकारादक्तिनः । (कृत् + इकारात् + अक्तिनः)।

(kṛdikārādaktinaḥ).

रात्री। रात्रिः।

The option of a feminine affix - *'ṅīṣ'* is to be the final of a word with a *'kṛt'* affix that ends with the short *'i'*, but not when comes in connection with a *'ktin'* affix.

For example - the verbal root रा with the कृत् affix - त्रिप् (राशादिभ्यस्त्रिप्) constitute the word रात्रि. So the feminine affix - ङीष् comes optionally after the word रात्रि as it is (i) constituted by the कृत् affix, (ii) not constituted by the क्तिन् affix and (iii) ending with the vowel इ. Such as - रात्रि + ङीष् (ई) => रात्रि + ई (यस्येति च) => रात्र् + ई => रात्री (night). In absence of the feminine affix - ङीष्, it remains as - रात्रि with case termination रात्रिः. The क्तिन् affix is added to express the words in the feminine form (स्त्रिया क्तिन्) only. Such as - कृतिः, स्तुतिः &c.

(ग० सू०) सर्वतोऽक्तिन्नर्थादित्येके । (सर्वतः + अक्तिन् + अर्थात् + इति + एके)।

(sarvato'ktinnarthādityeke).

शकटी। शकटिः।

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Some grammarians say that the option of a feminine affix - *'ṅīṣ'* is to be the final of any word (with or without a *'kṛt'* affix) that ends with the vowel *'i'*, but not in the occasion of a *'ktin'* affix.

Such as - शकटि + ङीष् (ई) => शकटि + ई (यस्येति च) => शकट् + ई => शकटी (a cart). In absence of the feminine affix - ङीष्, it remains as - शकटि with case termination becomes as शकटिः. The क्तिन् affix is added to express the action of words in the feminine form (स्त्रिया क्तिन्). So there is no need of employing a feminine affix.

२३९ - पुंयोगादाख्यायाम्। ४।१।४८। (पुम् + योगात् + आख्यायाम्)। (puṁyogādākhyāyām).

या पुमाख्या पुंयोगात्स्त्रियां वर्तते ततो ङीष्। गोपस्य स्त्री गोपी।

The affix - *'ṅīṣ'* is to be the final of a crude word (masculine) if employed to denote its feminine in virtue of matrimonial relation.

For example - the masculine गोप (a cow herd) when denotes its feminine nature (particularly to his wife though she is not a cow herd) in virtue of matrimonial relationship (पुंसा योगः पुंयोगः), the feminine affix - ङीष् is to be the final. Such as - गोप + ङीष् (ई) => गोप + ई (यस्येति च) => गोप् + ई => गोपी.

The feminine affix - टाप् instead of ङीष् is to be employed at the end when गोप (a cow herd) denotes its feminine form particularly to a female cow herd as - गोप + टाप् (आ) => गोप + आ (अकः सवर्णे दीर्घः) => गोपा.

Accordingly, the masculine शूद्र (a man of the fourth tribe) when denotes its feminine form in virtue of matrimonial relationship (particularly to his wife though she does not belong to that caste), the feminine affix - ङीष् is to be the final. Such as - शूद्र + ङीष् (ई) => शूद्र + ई (यस्येति च) => शूद्र् + ई => शूद्री.

The feminine affix - टाप्, instead of ङीष्, is to be employed at the end if the word शूद्र when denotes its feminine form particularly to his wife of the same tribe, as - शूद्र + टाप् (आ) => शूद्र + आ (अकः सवर्णे दीर्घः) => शूद्रा.

(वा०) पालकान्तान्न। (पालक + अन्तात् + न)। (pālakāntānna).

The feminine affix - *'ṅīṣ'* is not to be the final of the word *'pālaka'*

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(a keeper) when denotes its feminine by the virtue of matrimonial relation.

The feminine affix - टाप् (अजाद्यतष्टाप्) instead of ङीष् is employed at the end when a word ends with पालक and denotes its feminine form. Such as - गोपालक + टाप् (चुटू) => गोपालक + आप्, here, the next rule evokes -

२४० - प्रत्ययस्थात् कात्पूर्वस्यात इदाप्यसुपः । ७ ।३ ।४४ ।

(प्रत्ययस्थात् + कात् + पूर्वस्य + अतः + इत् + आपि + असुपः)।

(pratyayasthāt kātpūrvasyāta idāpyasupaḥ).

प्रत्यस्थात्कात्पूर्वस्याऽकारस्येकारः स्यादापि , स आप् सुपः परो न चेत्।

गोपालिका। अश्वपालिका। सर्विका। कारिका। अतः किम् - नौका।

प्रत्ययास्थात्किम् - शक्नोतीति शका। असुपः किम् - बहुपरिव्राजका नगरी।

प्रत्ययस्थात् कात् पूर्वस्स = before the letter क् that persists in an affix, अकारस्य इकारः स्याद् आपि = in place of the short अ the short इ is to be the substitute if the affix - आप् (टाप् डाप् चाप्) follows, स-आप् सुपः परो न चेत् = provided that the feminine affix - आप् should not come after a case-affix - (सुप्).

In place of the short *'a'* that stands before the *'k'* as a persistent in an affix, the short *'i'* is to be the substitute if the feminine affix - *'āp'* (*ṭāp, ḍāp* or *cāp*) follows, provided that the feminine affix - *'āp'* should not come after a case-affix *(sup)*.

Such as - गोपालक + टाप् (चुटू) => गोपालक + आप् (आ) => गोपाल्अक + आप् (आ), in this occasion, (i) the short अ stands before the letter क् (गोपाल् अ क) (ii) the letter क् is a persistent in an affix - कन् (गोपाल + कन् = गोपालक as per the precept - "सर्वप्रातिपदिकेभ्यः कन्"), (iii) the affix - आप् comes after the क् that persists in an affix - कन् and (iv) the feminine affix - आप् (टाप्, डाप्, चाप्) does not come after a case-affix (सुप्) as गोपालक is a crude word. So, the अ prior to the क of the word गोपालक (गोपाल् अ क) is to be substituted by the vowel इ (गोपाल् इ क). Such as - गोपालक + आप् (हलन्त्यम्) => गोपालक + आ (अकः सवर्णे दीर्घः) => गोपालका, here, the अ prior to the क is to be substituted by the इ (प्रत्ययस्थात्कात्पूर्वस्यात इदाप्यसुपः) => गोपालिका (the wife of a cow keeper or the female cow keeper).

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Similarly, (अश्वपाल + कन् = अश्वपालक as per the precept - "सर्वप्रातिपदिकेभ्यः कन्") => in the feminine form - अश्वपालक + टाप् (हलन्त्यम् & चुटू) => अश्वपालक + आ (अकः सवर्णे दीर्घः) => अश्वपालका, here, the अ prior to the क is to be substituted by the इ (प्रत्ययस्थात्कात्पूर्वस्यात इदाप्यसुपः) => अश्वपालिका (the wife of a horse keeper or the female horse keeper).

Accordingly, सर्व + अकच् = सर्वक (every) as per the precept - "अव्ययसर्वनाम्नामकच्" => in the feminine form - सर्वक + टाप् (हलन्त्यम् & चुटू) => सर्वक + आ (अकः सवर्णे दीर्घः) => सर्वका, here, the अ prior to the क is to be substituted by the इ (प्रत्ययस्थात्कात्पूर्वस्यात इदाप्यसुपः) => सर्विका.

Like wise, in the feminine form of the - कारक (कृ + ण्युल् (अक - as per the precept - ण्युल्तृचौ and युवोरनाकौ) => कारक (a maker) => कारक + टाप् (हलन्त्यम् & चुटू) => कारक + आ (अकः सवर्णे दीर्घः) => कारका, here, the अ prior to the क is to be substituted by the इ (प्रत्ययस्थात्कात्पूर्वस्यात इदाप्यसुपः) => कारिका.

अतः किम् - in the occurrence of the masculine - नौक (न्औक) of which the final क (i) as a persistent in the affix - कन् (नौ + स्वार्थिक कन् = नौक) (ii) does not come after a case-affix (सुप्) and liable to be employed with the feminine affix - टाप् as per the precept "अजाद्यतष्टाप्" -> नौक + टाप् (हलन्त्यम् & चुटू) => नौक + आ (अकः सवर्णे दीर्घः) => नौका (a boat). Here, the substitution of इ does not take place, as the अ is not present prior to the letter क of नौका (न्औकआ).

प्रत्ययास्थात्किम् - शक्नोतीति शका, in the occurrence of the masculine - शक (श्अक), it is liable to be employed with the feminine affix - टाप् as per the precept "अजाद्यतष्टाप्" -> शक + टाप् (हलन्त्यम् & चुटू) => शक + आ (अकः सवर्णे दीर्घः) => शका (able). Here, the substitution of इ in place of the short अ (श्अक) is restricted as the final क followed by अ is not coming under an affix even if it fulfils other norms of the present precept.

असुपः किम् = बहुपरिव्राजका नगरी, बहवः परिव्राजकाः अस्मिन् (सुपोधातुप्रातिपगिकयोः) = बहुपरिव्राजक is a compound of words with case-affix. It is liable to be employed with the feminine affix - टाप् as per the precept "अजाद्यतष्टाप्" -> बहुपरिव्राजक + टाप् (हलन्त्यम् & चुटू) => बहुपरिव्राजक + आ (अकः सवर्णे दीर्घः) => बहुपरिव्राजका नगरी (a city with many mendicants). Here, the substitution of इ in place of the short अ is restricted (बहुपरिव्राज्अक + टाप् or आप्), even if it fulfils other norms of the present precept, as the feminine affix - आप् comes after a case-affix - (सुप्).

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(वा०) सूर्याद्देवतायां चाब्वाच्यः। (सूर्यात् + देवतायाम् + चाप् + वाच्यः)।
(sūryāddevatāyāṁ cābvācyaḥ).
सूर्यस्य स्त्री देवता सूर्या।

The feminine affix - *'cāp'* (*ā*) comes after word *'sūrya'* (the sun) when signifies to his goddess wife.

Such as - सूर्यस्य स्त्री देवता -> सूर्य + चाप् (हलन्त्यम् & चुटू) => सूर्य + आ (अकः सवर्णे दीर्घः) => सूर्या (the goddess who is the wife of the Sun).

देवतायां किम् - when the feminine form of सूर्य is meant to his mortal (worldly) wife (सूर्यस्य स्त्री मानुषी), the feminine affix - ङीष् (ई) instead of चाप् (आ) comes after as - सूर्य + ङीष् (हलन्त्यम् & चुटू) => सूर्य + ई (यस्येति च) => सूर्य् + ई, in this event the next rule comes in force -

(वा०) सूर्यागस्तयोश्छे च ङ्यां च यलोपः। सूरी। कुन्ती। मानुषीयम्।
(सूर्य-अगस्तयोः + छे-ङ्यां च + य-लोपः)।
(sūryāgastayośche ca ṅyāṁ ca yalopaḥ).

If the affix - 'ch' or 'ṅī' (ṅīṣ) comes after the words - *'Sūrya'* (the sun) and *'Agastya'* (the sage), the final *'y'* is to be elided.

So, in the occurrence of - सूर्य + ङीष् (हलन्त्यम् & चुटू) => सूर्य + ई (यस्येति च) => सूर्य् + ई, the final य् (सूर्य्) is to be elided as the feminine affix ङी (ई) follows => सूर् + ई => सूरी (*kunti*, the mortal bride of the Sun).

२४१ - इन्द्र-वरुण-भव-शर्व-रुद्र-मृड-हिमारण्य-यव-यवन-मातुलाचार्याणामानुक्। ४।१।४९।
(indra-varuṇa-bhava-śarva-rudra-mṛḍa-himāraṇya-yava-yavana- mātulācāryāṇāmānuk).
एषामानुगागमः स्यात् ङीष् च। इन्द्रस्य स्त्री इन्द्राणी।
वरुणानी। भवानी। शर्वाणी। रुद्राणी। मृडानी।

एषां आनुक् आगमः स्यात् = of these crude masculine - इन्द्र, वरुण, भव, शर्व, रुद्र, मृड, हिम, अरण्य, यव, यवन, मातुल & आचार्य, the आन् (आनुक् - हलन्त्यम् & उपदेशेऽजनुनासिक इत्) is to be the augment, ङीष् च = also the feminine affix - ङीष् is to be the final (पुंयोगादाख्यायाम्).

The *'ānuk' (ān)* is to be the augment of these crude words - *Indra,*

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Varuṇa, Bhava, Śarva, Rudra, Mṛḍa, hima, araṇya, yava, yavana, mātula & *ācārya* and at the same time the feminine affix - *'ṅīṣ'* is to be the final.

For example - इन्द्रस्य स्त्री, here, the feminine affix - ङीष् is to be the final (पुंयोगादाख्यायाम्) with the masculine इन्द्र as -> इन्द्र + ङीष् (हलन्त्यम् & चुटू) => इन्द्र + ई, in this juncture, as per the rule - "आद्यन्तौटकितौ" the आनुक् (कित्) is to be the final augment of the अ of the word - इन्द्र (अलोऽन्त्यस्य) => इन्द्र्अ आनुक् + ई => इन्द्र्अ आनुक् (हलन्त्यम् & उपदेशेऽजनुनासिक इत्) + ई => इन्द्र + आन् + ई => इन्द्र + आनी (अकः सवर्णे दीर्घः) => इन्द्रानी (अट्कुप्वाङ्नुम्व्यवायेऽपि) => इन्द्राणी (the wife of Lord *Indra*).

Accordingly - वरुणस्य स्त्री, here, the feminine affix -ङीष् is to be the final (पुंयोगादाख्यायाम्) with the masculine वरुण as - वरुण + ङीष् (हलन्त्यम् & चुटू) => वरुण + ई, in this juncture, as per the rule - "आद्यन्तौटकितौ" the आनुक् (कित्) is to be the final augment of the अ of the word वरुण (अलोऽन्त्यस्य) as => वरुण आनुक् (हलन्त्यम् & उपदेशेऽजनुनासिक इत्) + ई => वरुण + आन् + ई => वरुण + आनी (अकः सवर्णे दीर्घः) => वरुणानी (the wife of Lord *Varuṇa*).

In the same manner - भवस्य स्त्री = भवानी (the wife of Lord *śiva* i.e. Pārbatī). शर्वस्य स्त्री = शर्वाणी (the wife of Lord śiva i.e. *Pārbatī*). रुद्रस्य स्त्री = रुद्राणी (the wife of Lord śiva i.e. Pārbatī). मृडस्य स्त्री = मृडानी (the wife of Lord *śiva* i.e. *Pārbatī*).

(वा०) हिमारण्ययोर्महत्वे । (हिम-अरण्ययोः + महत्त्वे)। (himāraṇyayormahatve).

महद्धिमं हिमानी। महदरण्यम् - अरण्यानी।

Let there be the augment of *'ānuk' (ān)* with the words - *'hima'* (snow) and *'araṇya'* (forest) in the sense of greatness and at the same time the feminine affix - *'ṅīṣ'* is to be employed after.

Such as - महत् हिमं हिमानी => हिम आनुक् (आन्) ङीष् => हिमानी (much snow). Similarly, महत् अरण्यं अरण्यानी => अरण्य आनुक् (आन्) ङीष् => अरण्यानी (a great forest).

(वा०) यवाद्दोषे । (यवात् + दोषे)। (yavāddoṣe).

दुष्टोयवो यवानी।

Let there be the augment of *'ānuk' (ān)* with the word - *'yava'*

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(barley) in the sense of fault and at the same time the feminine affix - *'ṅīṣ'* is to be employed at the end.

Such as - दुष्टोयवो यवानी => यव आनुक् (आन्) ङीष् => यवानी (bad barley).

(वा०) यवनाल्लिप्याम्। (यवनात् + लिप्याम्)। (yavanāllipyām).

यवनानां लिपिर्यवनानी।

Let there be the augment of *'ānuk' (ān)* with यवन (Greek) in the sense of hand writing or script and at the same time the feminine affix - *'ṅīṣ'* is to be employed after .

Such as - यवनानां लिपिः यवनानी => यवन आनुक् (आन्) ङीष् => यवनानी (the written character or script of Greeks).

(वा०) मातुलोपाध्याययोरानुग्वा। (मातुल-उपाध्याययोः + आनुक् + वा)। (mātulopādhyāyayorānugvā).

मातुलानी। मातुली। उपाध्यायानी। उपाध्यायी।

Let there be the optional augment of *'ānuk' (ān)* with the words - *'mātula'* (a maternal uncle) and *'upādhyāya'* (a scriptural preceptor) and at the same time the feminine affix - *'ṅīṣ'* is employed after.

Such as - मातुलस्य स्त्री मातुलानी, मातुली => मातुल आनुक् (आन्) ङीप् => मातुलानी. In absence of this optional additional rule, without the augment of आनुक्, only the feminine affix - ङीष् is to be the final (पुंयोगादाख्यायाम्). Such as - मातुली (the wife of maternal uncle). Similarly, उपाध्यायस्य स्त्री उपाध्यायानी, उपाध्यायी => उपाध्याय आनुक् (आन्) ङीप् => उपाध्यायानी. In absence of this optional additional rule, without the augment of आनुक्, only the feminine affix - ङीष् is to be the final (पुंयोगादाख्यायाम्). Such as - उपाध्यायी (the wife of the scriptural preceptor). (उपेत्य अधीयतेऽस्मादित्यु- पाध्यायस्तस्य स्त्री उपाध्यायी।).

एकदेशं तु वेदस्य वादाङ्गान्यपि वा पुनः। योऽध्यापयति वृत्यर्थमुपाध्याय स उच्यते।।

(वा०) आचार्यादणत्वं च। (आचार्यात् + अणत्वम् + च)। (ācāryādaṇatvaṁ ca).

आचार्यस्य स्त्री आचार्यानी।

Let there be the optional augment of *'ānuk' (ān)* with the word -

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'ācārya' (a scriptural preceptor) and at the same time the feminine affix - *'ṅīṣ'* is employed after, but the *'n'* shall not be substituted by the *'ṇ'*.

Such as - आचार्यस्य स्त्री आचार्यानी => आचार्य आनुक् (आन्) ङीप् => आचार्यानी (the wife of scriptural preceptor). Here, as per the rule - "अट्कुप्वाङ्नुम्व्य- वायेऽपि", the न् of the word आचार्यानी (आच्आर्य्आनइ) shall be substituted by the ण् and such application is restricted by the present additional rule आचार्यादिणत्वं च. So the feminine form of the word आचार्य remains as आचार्यानी instead of आचार्याणी.

आचिनोति हि शास्त्रार्थान्धर्मान्ग्राध्यापयत्यपि । शिषैः स्वयञ्चाचरयति यः स आचार्य उच्यते।।

(वा०) अर्यक्षत्रियाभ्यां वा स्वार्थे । अर्याणी , अर्या। क्षत्रियाणी , क्षत्रिया।

(aryakṣatriyābhyāṁ vā svārthe).

When a word retains its own sense (*svārthe* - that of a person belongs to the particular class), let there be the optional augment of *'ānuk'* (*ān*) with the words *'arya'* (a man of *vaiśya* class) and *'kṣtrīya'* (a man of *kṣatrīya* class) and at the same time the feminine affix - *'ṅīṣ'* is employed after.

Such as - अर्यस्य स्त्री अर्याणी, अर्या => अर्य आनुक् (आन्) ङीप् => अर्याणी (a female of the *vaiśya* class). in absence of this optional additional rule, the feminine affix - टाप् is to be the final (अजाद्यतष्टाप्). Such as - अर्य + टाप् => अर्या (a female of the *vaiśya* caste).

Similarly, क्षत्रियस्य स्त्री क्षत्रियाणी, क्षत्रिया => क्षत्रिय आन् ङीप् => क्षत्रियाणी (a female of the *kṣatrīya* class). In absence of this optional additional rule, the feminine affix - टाप् is to be the final (अजाद्यतष्टाप्). Such as - क्षत्रिय + टाप् => क्षत्रिया (a female of the *kṣatrīya* caste).

In the same occurrence the feminine affix - ङीष् is also to be the final (पुंयोगादाख्यायाम्). Such as - अर्यस्य स्त्री अर्यी => अर्य + ङीष् => अर्यी (the wife of a *vaiśya*) and क्षत्रियस्य स्त्री क्षत्रियी => क्षत्रिय + ङीष् => क्षत्रियी (the wife of a *kṣatrīya*).

२४२ - क्रितात् करणपूर्वात् । ४ ।१ ।५० । (kritāt karaṇapūrvāt).

क्रीतान्ताददन्तात्करणादेः स्त्रियां ङीष्स्यात्। वस्त्रक्रीती। क्वचिन्न - धनक्रीता।

क्रीत-अन्तात्-अत्-अन्तात् = after the word 'क्रीत' that ends in short अ (क्रीत्अ), करणादेः = if initiated by the word in an instrumental case, स्त्रियां ङीष्स्यात् = the feminine affix - ङीष् is to be the final.

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The feminine affix - *'ṅīṣ'* is to be the final after the word *'krita'* that ends in short *'a'* and initiated by the word in an instrumental case.

Such as - वस्त्रेण क्रीतः (कर्तृकरणे कृता बहुलम्) => वस्त्रक्रीत, here, the word 'क्रीत' that ends in short अ (क्रीत्अ) and initiated by the word in instrumental case as वस्त्रेण. So, the feminine affix - ङीष् is to be the final as - वस्त्रक्रीत + ङीष् => वस्त्रक्रीत + ई (यस्येति च) => वस्त्रक्रीत् + ई => वस्त्रक्रीती (bought in exchange of a cloth).

क्वचिन्न = But sometimes it is prevented to employ the feminine affix - ङीष् in the compound that begins with a word in the instrumental case. Such as - धनेन क्रीतः (कर्तृ-करणे कृता बहुलम्) धनक्रीत, in this event the feminine affix - टाप् is to be the final - धनक्रीत + टाप् => धनक्रीत + आ (अकःसवर्णे दीर्घः) => धनक्रीता (purchased with wealth).

२४३ - स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्। ४।१।५४।

(स्व + अङ्गात् + च + उपसर्जनात् + असंयोग + उपधात्)।

(svāṅgāccopasarjanādasaṁyogopadhāt).

असंयोगोपधमुपसर्जनं यत्स्वाङ्गं तदन्ताददन्तान्ङीष् वा स्यात्। केशानतिक्रान्ता अतिकेशी। अतिकेशा। चन्द्रमुखी , चन्द्रमुखा। असंयोगोपधात्किम् - सुगुल्फा। उपसर्जनात्किम् - सुशिखा।

असंयोग-उपधम् = if the penultimate is not conjoined (if the penultimate is not a combined letter or युक्ताक्षर), उपसर्जनं यत् स्वाङ्गं तद्-अन्ताद्-अत्-अन्तात् = after a sub-ordinate of a compound that ends with the part of the body having the short अ at the end, ङीष् वा स्यात् = the feminine affix - ङीष् is to be the optional.

The feminine affix - *'ṅīṣ'* is optionally employed after a word that (i) the penultimate letter if not conjoined, (ii) should be a sub-ordinate member in a compound, (iii) should be a part of the body and (iv) having the short *'a'* as a final letter.

For example - केशान् अतिक्रान्ता (अत्यादयः क्रान्ताद्यर्थे द्वितीयया and एकविभक्ति चाऽपूर्वनिपाते) => अतिकेश, it is a crude word that (i) the penultimate letter श् (अतिकेश्अ) is not conjoined, (ii) is a sub-ordinate in the तत्पुरुष compound (एकविभक्ति चाऽपूर्वनिपाते) and (iii) is a part of the body (केश) which ends with the short अ. So, the feminine affix -ङीष् is optionally to be the final. Such as - अतिकेश + ङीष् = अतिकेशी (a female with surpassing hair). In absence of this

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optional precept, as per the precept "अजाद्यतष्टाप्", the feminine affix - टाप् is to be the final of the word अतिकेश as अतिकेश + टाप् = अतिकेशा.

Similarly, चन्द्र इव मुखं यस्य => चन्द्रमुख + ङीष् = चन्द्रमुखी (a moon-faced female). In absence of the optional precept - चन्द्रमुख + टाप् = चन्द्रमुखा.

अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम्।अतत्स्थं तत्र दृष्टं च तेन चेत्तत्तथा युतम्।। The word स्वाङ्ग (a part of the body) is defined as - (i) अद्रवं मूर्तिमत्स्वाङ्गं प्राणिस्थमविकारजम् - a solid, natural and corporeal part existing in an animate, (ii) अतत्स्थं तत्र दृष्टं च - if (that part) at present not with the body but existed previously (dressed hair, uprooted tooth etc.) and (iii) तेन चेत् तत्-तथायुतम् - if that is exactly endowed with another (a statue).

असंयोगोपधात्किम् - शोभन गुल्फौ = सुगुल्फ, belongs to a crude word and (i) - is a sub-ordinary in the बहुव्रीहि compound and (iii) - is a part of the body (गुल्फ - ankles) which ends with the short अ. But, the penultimate letter ल् & फ् (गुल्फ्अ) are conjoined (युक्ताक्षरः), So, the feminine affix -ङीष् is not liable to be the final. It is to be employed by the feminine affix - टाप् as per the rule "अजाद्यतष्टाप्". Such as - सुगुल्फ + टाप् = सुगुल्फा (a female with handsome ankles).

उपसर्जनात्किम् - the word सुशिख is a part of the body (शिख - crest) which ends with the short अ and the penultimate letter ख् (सुशिख्अ) is not conjoined with any letters, Here, the feminine affix - ङीष् is not liable to be employed as it is not a sub-ordinate in a compound. Hence, it is to be employed by the feminine affix - टाप् as per the rule "अजाद्यतष्टाप्". Such as - सुशिख + टाप् => सुशिखा (a female with handsome crest i.e. hen, pea-hen etc.).

२४४ - न क्रोडादि-बह्वचः। ४।१।५६। (na kroḍādi-bahvacaḥ).

क्रोडादेर्बह्वचश्च स्वाङ्गान्न ङीष्। कल्याणक्रोडा। आकृतिगणोऽयम्। सुजघना।

क्रोडादेः बहुअचः च स्वाङ्गात् = after the series of words - क्रोड &c. or a word having many constituting vowels (i.e. polysyllabic or बहुअच्), that denoting a part of the body, न ङीष् = the feminine affix - ङीष् is not liable to be employed.

The feminine affix - *'ṅīṣ'* is not to be employed after the words like - *'kroḍa'* (flanks) or *'bahvaca'* (polysyllabic), if denoting a part of the body.

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For example - कल्याणी क्रोडा यस्य = कल्याणक्रोड, it is a crude word that (i) the penultimate letter ड् (कल्याणक्रोड्अ) is not conjoined, (ii) is a sub-ordinate in the बहुव्रीहि compound and (iii) is a part of the body (क्रोड - flanks) that ends in short अ. But, the feminine affix - ङीष् is not to be the final, as the word कल्याणक्रोड ending with क्रोड is included in the series of words क्रोड &c. So, the feminine affix - टाप् is to be the final as per the rule "अजाद्यतष्टाप्". Such as - कल्याणक्रोड + टाप् = कल्याणक्रोडा (a female with handsome flanks). This precept contradicts to "२४३-स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्".

Similarly, शोभनं जघनं यस्य = सुजघन, it is a crude word that (i) the penultimate letter न् (सुजघन्अ) is not conjoined, (ii) is a sub-ordinate in the बहुव्रीहि compound and (iii) is a part of the body (जघन - loins) that ends in short अ. But, the feminine affix - ङीष् is not to be the final, as the word जघन is a polysyllabic word that contains many vowels (ज्अघ्अन्अ). So, the feminine affix - टाप् is to be the final as per the rule "अजाद्यतष्टाप्". Such as - सुजघन + टाप् = सुजघना (a female with handsome loins).

२४५ - नखमुखात्संज्ञायाम्। ४।१।५८। (nakhamukhātsañjñāyām).

न ङीष्।

The feminine affix - *'ṅīṣ'* is not liable to be employed after an appellation that ends with the word *'nakha'* (nail) or *'mukha'* (face).

Such as - गौरमुख (गौरं मुखं यस्य), it is a crude word that - (i) ends with the word मुख and (ii) signifies to a part of the body (मुख - face) which ends in short अ, also (iii) the penultimate letter ख् is not conjoined with any letter and (iv) is a sub-ordinate in the बहुव्रीहि compound. But, the feminine affix - ङीष् is not to be the final by contravening the precept "२४३-स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्", as the word गौरमुख signifies to an appellation (name). So the feminine affix - टाप् is to be the final as per the precept अजाद्यतष्टाप्. Such as - गौरमुख + टाप् = गौरमुखा (name of a fare faced female).

In the event of शूर्पाणीव नखानि यस्य = शूर्पनख, it is a crude word that (i) ends with the word नख and (ii) signifies to a part of the body (नख) which ends with the short अ, also (iii) the penultimate letter ख् is not conjoined and (iv) is

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a sub-ordinate in the वहुव्रीहि compound. But, the feminine affix - ङीष् is not to be the final by contravening the precept "२४३-स्वाङ्गाच्चोप- सर्जनादसंयोगोपधात्", as the word शूर्पनख signifies to an appellation (name). Here the next rule expounds -

२४६ - पूर्वपदात्संज्ञायामगः । ८ ।४ ।३ । (पूर्व पदात् + संज्ञायाम् + अगः)।

(pūrvapadātsañjñāyāmagaḥ).

पूर्वपदस्थान्निमित्तात्परस्य नस्य णः स्यात्संज्ञायां न तु गकारव्यवधाने। शूर्पणखा। गौरमुखा। संज्ञायां किम् - ताम्रमुखी कन्या।

पूर्वपदस्थात् निमित्तात् परस्य = (after a compound) whose prior member is the cause of change (the prior members शूर्प, गौर, ताम्र &c. are the cause of change for the न् the into ण् as per the precept - "अट्कुप्वाङ्नुम्व्यवायेऽपि"), नस्य णः स्यात् संज्ञायां = in an appellation, the ण् is to be the substitute for the न्, न तु गकार- व्यवधाने = but not if the letter ग् intervenes.

The *'ṇ'* is to be the substitute of *'n'* after a (compounded & crude) word whose prior member is the cause of change, but not if the letter *'g'* intervenes.

The appellative शूर्पनख is constituted with the words शूर्प & नख. The ण् is to be the substitute of the न् of नख, as the prior member शूर्प (the र् of शूर्प) is the cause of change and the intervening letter ग् is found absent in between the र् and न् (शूर्पअन्अख). This precept contradicts to "अट्कुप्वाङ्नु- म्व्यवायेऽपि". So, instead of ङीष् the feminine affix - टाप् is to be the final as per the precept "अजाद्यतष्टाप्". Such as - शूर्पणख + टाप् => शूर्पणखा (the sister of *Rāvaṇa* whose nails were like winnowing baskets).

संज्ञायां किम् - In the event of ताम्रं इव मुखं यस्य = ताम्रमुख, it is a crude word that (i) ends with the word मुख and (ii) signifies to a part of the body (मुख) which ends with the short अ, also (iii) the penultimate letter ख् is not conjoined and (iv) is a sub-ordinate in the वहुव्रीहि compound. So, the feminine affix - ङीष् is to be the final as per the precept "२४३-स्वाङ्गाच्चोप- सर्जनादसंयोगोपधात्", as the word ताम्रमुख does not signify to an appellation.

Such as - ताम्रमुख + ङीष् => ताम्रमुखी कन्या (a copper faced damsel).

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२४७ - जातेरस्त्रीविषयादयोपधात्। ४।१।६३।

(जातेः + अ-स्त्री-विषयात् + अ-य + उपधात्)।

(jāterastrīviṣayādayopadhāt).

जातिवाचि यन्न च स्त्रियां नियतमयोपधं ततः स्त्रियां ङीष् स्यात्। तटी। वृषली। कठी। बह्वृची। जातेः किम् - मुण्डा। अस्त्रीविषयात्किम् - बलाका। अयोपधात्किम् - क्षत्रिया।

जातिवाचि यत् = an expressive of kind or class (caste), न च स्त्रियां नियतम् = not an invariably feminine (which means - in general not to a particular caste), अय-उपधं = the letter य् (न य अय) is not a penultimate, ततः स्त्रियां ङीष् स्यात् = after that word the feminine affix ङीष् is to be the final.

The feminine affix *'nīṣ'* is to be employed after the word if that is an expressive of kind or class (caste), not an invariably feminine (particular class) and the *'y'* is not a penultimate letter.

Such as - तट, is an expressive of kind, not an invariably feminine (not a particular shore of a sea or bank of a river or fountain etc.) and the letter य् is not a penultimate. So the feminine affix ङीष् is to be employed after the word तट. Such as - तट + ङीष् => तटी (shore or bank).

Accordingly - वृषल + ङीष् => वृषली (a woman of a servile tribe). Similarly, कठ + ङीष् => कठी (a woman who reads the Kaṭhopaniṣad). Likewise, बह्वृच + ङीष् => बह्वृची (a woman who reads the Rig Veda).

जातेः किम् - if a word is not an expressive of particular caste or kind but fulfils other norms of the present precept, the feminine affix टाप् instead of ङीष् is to be employed after. Such as - मुण्ड + टाप् => मुण्डा (a woman whose head is bald i.e. a female mendicant of any caste).

अस्त्रीविषयात्किम् - if a word denotes an invariably feminine (which means to a particular class) by fulfilling other norms of the present precept, the feminine affix - टाप्, instead of ङीष्, is to be employed after. Such as - वलाक + टाप् => वलाका (a female crane).

अयोपधात्किम् - if a word with the letter य् as the penultimate, fulfils other norms of the present precept, the feminine affix टाप्, instead of ङीष्, is to be employed after. Such as - क्षत्रिय + टाप् => क्षत्रिया (a female of *Kṣatriya* class).

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(वा०) योपधप्रतिषेधे हय-गवय-मुकय-मनुष्य-मत्स्यानामप्रतिषेधः। (yopadhapratiṣedhe haya-gavaya-mukaya-manuṣya-matsyānāmapratiṣedhaḥ).

हयी। गवयी। मुकयी। हलस्तद्धितस्येति यलोपः। मनुषी।

The words *haya, gavaya, mukaya, manuṣya, matsya* &c. having the *'y'* as the penultimate, are the exceptions for restriction of the feminine affix *'ṅīṣ'* at the end.

Such as - हय is a word with the letter य् (ह्अय्अ) as the penultimate, but the feminine affix ङीष्, instead of टाप्, is to be employed after हय- गवय-मुकय-मनुष्य-मत्स्य &c. by contravening the precept "जातेरस्त्रीविषयादयोपधात्". Such as - हय + ङीष् => हयी (a mare). Similarly, गवय is a word with the letter य् (ह्अय्अ) as the penultimate, but the feminine affix ङीष्, instead of टाप्, is to be employed after हय-गवय-मुकय-मनुष्य-मत्स्य &c. by contravening the precept "जातेरस्त्रीविषयादयोपधात्". Such as - गवय + ङीष् => गवयी (a cow of Bos Govacus). In the same manner - मुकय + ङीष् => मुकयी (a female *mukaya*).

But in case of मनुष्य (ending with a तद्धित affix), by applying the precept - "हलस्तद्धितस्य" - मनुष्य + ङीष् => मनुष्य + ई (यस्येति च) => मनुष्य् + ई (हलस्तद्धितस्य) => मनुष् + ई => मनुषी (a woman).

(वा०) मत्स्यस्य ङ्यां। (matsyasya ṅyām).

यलोपः। मत्सी।

According to the present supplementary precept, the final *'y'* of the word *'matsya'* is to be elided though it is not ending with a *'taddhita'* affix.

Such as - मत्स्य + ङीष् (हलन्त्यम्) => मत्स्य + ङी => मत्स्य + ई (यस्येति च) => मत्स्य् + ई (हलस्तद्धितस्य) => मत्स् + ई => मत्सी (a female fish).

२४८ - इतो मनुष्यजातेः। ४।१।३५। (ito manuṣyajāteḥ).

ङीष्। दाक्षी।

The feminine affix *'ṅīṣ'* is employed after the word ending in short *'i'* if that is an expressive of the human race.

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Such as the word दक्ष + इञ् = दाक्षि, ending in short इ and is an expressive of man kind, so the feminine affix ङीष् is to be employed after - दाक्षि + ङीष् => दाक्षि + ई (यस्येति च) => दाक्ष् + ई => दाक्षी (the female descendant of *Dakṣa*).

२४९ - ऊङुतः । ४ ।१ ।६६ । (ऊङ् + उतः)। (ūṅutaḥ).

उदन्तादयोपधान्मनुष्यजातिवाचिनः स्त्रियामूङ् स्यात्। कुरूः।

अयोपधात्किम् - अध्वर्युर्ब्राह्मणी।

उत् अन्ताद् = after the word ending in short उत् or उ (तपरस्तत्कालस्य), अय-उपधात् = the letter य् is not the penultimate, मनुष्यजातिवाचिनः = that is an expressing the race of men, स्त्रियां ऊङ् स्यात् = the feminine affix ऊङ् (हलन्त्यम्) or ऊ is to be employed there.

The feminine affix *'ūṅ' (ū)* is to be employed after the word ending in short *'u'*, if the *'y'* does not stand as the penultimate and an expressive of human race.

Such as - the word कुरु (i) ending in short उ, (ii) the letter य् is not the penultimate and (i) is an expressive of man kind. So the feminine affix ऊङ् is to be employed after as - कुरु + ऊङ् (हलन्त्यम्) => कुरु + ऊ (अकः सवर्णे दीर्घः) => कुरू with case termination कुरूः (the female descendant of *Kuru*).

अयोपधात्किम् - when the letter य् is standing as the penultimate and fulfilling the other norms of the present precept, the feminine affix ऊङ् is not to be employed after the word अध्वर्यु and remains as such अध्वर्युर्ब्राह्मणी (a woman of the class of *Brāhmaṇas* versed in *Yajur-Veda*).

२५० - पङ्गोश्च । ४ ।१ ।६८ । पङ्गूः। (पङ्गोः + च)। (paṅgośca).

The feminine affix *'ūṅ' (ū)* is to be employed after the word *'paṅgu'* ending in short *'u'* (though the letter *'y'* is not the penultimate letter) even if not expressing the class essence.

Such as - पङ्गु + ऊङ् (हलन्त्यम्) => पङ्गु + ऊ (अकः सवर्णे दीर्घः) => पङ्गू with case termination पङ्गूः (a female lame).

(वा०) श्वशुरस्योकाराकारलोपश्च । श्वश्रूः। (श्वशुरस्य + उकार-अकार लोपः + च)। (śvaśurasyokārākāralopaśca).

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The feminine affix - *'ūṅ' (ū)* is to be employed after the word *'śvaśura'* (father-in-law) and at the same time the short *'u'* and the short *'a'* are to be elided there.

Such as - श्वशुर + ऊङ् (हलन्त्यम्) => श्वशुर + ऊ, the short उ and the short अ of the word - श्वशुर (श् व् अ श् उ र् अ) are to be deleted => श्वश् + ऊ => श्वश्ू (the mother-in-law).

२५१ - ऊरूत्तरपदादौपम्ये । ४ ।१ ।६९ । (ऊरु + उत्तरपदात् + औपम्ये)।

(ūrūttarapadādaupamye).

उपमानवाचि पूर्वपदमूरूत्तरपदं यत्प्रातिपदिकं तस्मादूङ् स्यात्। करभोरूः।

उपमानवाचि पूर्वपदं = the beginning word of a compound when denoting to an object of comparison, ऊरु उत्तरपदं यत् प्रातिपदिकं = of that crude word whose subsequent word ends with ऊरु (the thigh), तस्मात् ऊङ् स्यात् = the feminine affix ऊङ् is to be employed after.

The feminine affix - *'ūṅ' (ū)* is to be employed after a crude word that begins with an object of comparison and ends with *'ūrū'* (the thigh).

Such as - करभोरु (करभौ इव ऊरु यस्य) is a crude word that begins with the word करभ (posterior view of the fore arm) which is an object of comparison and ends with the word ऊरु. So the feminine affix ऊङ् is to be employed after करभोरु according to the present precept. Such as - करभोरु + ऊङ् (हलन्त्यम्) => करभोरु + ऊ (अकः सवर्णे दीर्घः) => करभोरू with case termination करभोरूः (a female whose thighs are like the posterior view of the fore arm).

२५२ - संहित-शफ-लक्षण-वामादेश्च । ४ ।१ ।७० ।

(saṁhita-śapha-lakṣaṇa-vāmādeśca).

अनौपम्यार्थं सूत्रम्। संहितोरुः। शफोरुः। लक्षणोरुः। वामोरुः।

Also the feminine affix - *'ūṅ' (ū)* is to be employed after a crude word that begins with *'saṁhita'* (joined), *'śapha'* (a hoof), *'lakṣaṇa'* (a mark), *'vāma'* (handsome) &c. not being an object of comparison and ends with the word *'ūrū'* (the thigh).

Such as - संहितोरु (संहितौ ऊरू यस्य), शफोरु, लक्षणोरु & वामोरु are crude words

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those begin with the word संहित, शफ, लक्षण & वाम respectively which are not the objects of comparison and ending with the word ऊरु. So the feminine affix - ऊङ् is to be employed after the words - संहितोरु, शफोरु, लक्षणोरु & वामोरु as per the present precept. Such as - संहितोरु + ऊङ् (हलन्त्यम्) => संहितोरु + ऊ (अकः सवर्णे दीर्घः) => संहितोरु with case termination संहितोरूः (a female whose thighs are well combined). Similarly - शफोरु + ऊङ् (हलन्त्यम्) => शफोरु + ऊ (अकः सवर्णे दीर्घः) => शफोरु with case termination शफोरूः (a female whose thighs are put together like hoofs of a cow). Accordingly - लक्षणोरु + ऊङ् (हलन्त्यम्) => लक्षणोरु + ऊ (अकः सवर्णे दीर्घः) => लक्षणोरु with case termination लक्षणोरुः (a female with marked thighs). Likely - वामोरु + ऊङ् (हलन्त्यम्) => वामोरु + ऊ (अकः सवर्णे दीर्घः) => वामोरु with case termination वामोरुः (a female with handsome thighs).

२५३ - शार्ङ्गरवाद्यञो ङीन्। ४।१।७३। (शार्ङ्गरवादि + अञः + ङीन्)।

(śārṅgaravādyañño ṅīn).

शार्ङ्गरवादेरञो योऽकारस्तदन्ताच्च जातिवाचिनो ङीन् स्यात्।

शार्ङ्गरवी। बैदी। ब्राह्मणी।

The feminine affix *'ṅīn' (ī)* is to be employed after the group of crude words *'śārṅgarava'* &c. or a word that ends with the affix - *'añ' (a)* if that is an expressive of the kind or race.

Such as - the group of words शार्ङ्गरव, ब्राह्मण &c. and word like बैद etc. ending with the affix - अञ् (अ) are the expressive of race or kind. So the feminine affix ङीन् (ई) is to be employed after as - शार्ङ्गरव + ङीन् (ई) => शार्ङ्गरव + ई (यस्येति च) => शार्ङ्गरव् + ई => शार्ङ्गरवी (the female descendant of *śṛṅgaru*).

Similarly, ब्राह्मण + ङीन् (ई) => ब्राह्मण + ई (यस्येति च) => ब्राह्मण् + ई => ब्राह्मणी (the female of sacerdotal or priestly tribe). Accordingly, (as per the precept - "अनृष्यानन्तर्ये बिदादिभ्योऽञ्" - 'बिदस्य गोत्रं बैद', बिद + अञ् = बैद) => बैद + ङीन् (ई) => बैद + ई (यस्येति च) => बैद् + ई => बैदी (the female descendant of *Bida*).

(गo सू०) नृनरयोर्वृद्धिश्च। नारी। (नृ-नरयोः + वृद्धिः + च)।

(nṛnarayorvṛddhiśca).

The feminine affix - *'ṅīn' (ī)* is to be employed after the words *'nṛ'* & *'nara'* and at the same time a *'vṛddhi'* is to be substituted there.

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Such as - नृ + ङीन् (ई) => नृ॒ + ई (नृनरयोर्वृद्धिश्च) => न् आर् + ई => नारी (a woman). Similarly - नर + ङीन् (ई) (यस्येति च) => नर् + ई => न्अर् + ई (नृनरयोर्वृद्धिश्च) => न् आर् + ई => नारी (a woman).

२५४ - यूनस्तिः । ४ ।१ ।७७ । (यूनस् + तिः)। (yūnastiḥ).

युवन्शब्दात्स्त्रियां तिः प्रत्ययः स्यात्। युवतिः।

The feminine affix - *'ti'* is to be employed after the words *'yuvan'*.

Such as - युवन् + ति (न लोपः प्रातिपदिकान्त स्य) => युव + ति => युवति with case termination युवतिः (a young woman).

- इति स्त्रीप्रत्ययाः-

- Notes on the feminine affixes -

By appending an affix with a crude (प्रातिपदिक) and masculine appellation (पुंसंज्ञा), when conversion is made into feminine appellation (स्त्रीसंज्ञा), that is called as feminine-affix or स्त्री प्रत्ययः. Such as -

1 - The feminine affix - टाप्.

(i) - The group of words - अज, एडक, अश्व &c., are to be employed with the affix - टाप् at the end . Such as - अजा, एडका, अश्वा, चटका, मूषिका, बाला, वत्सा, होडा, मन्दा, विलाता &c (२२७-अजाद्यतष्टाप्).

(ii) - Also the words ending in short - अ, are to be employed with the affix - टाप् at the end. Such as - मेधा, गङ्गा, सर्वा &c. (२२७-अजाद्यतष्टाप्).

(iii) - Let there be the feminine affix - टाप्, instead of ङीप्, comes after a द्विगु compound if that is included with अजादिगण. Such as - त्रिफला, त्र्यनीका सेना &c. (२३५-द्विगोः).

(iv) - Let there be the feminine affix - टाप्, instead of ङीप्, comes after the words एत, रोहित &c. Such as - एता, रोहिता &c. (the optional precept - २३६-वर्णादनुदात्तात्तोपधात्तो नः).

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(v) - The feminine affix - चाप् (आ) comes after the word सुर्य (the sun) when signifies to goddess. Such as - सूर्यस्य स्त्री देवता सूर्या (सूर्याद्देवतायां चाब्वाच्यः).

(vi) - In absence of the optional and additional rule (अर्यक्षत्रियाभ्यां वा स्वार्थे), the feminine affix टाप् is to be the final (अजाद्यतष्टाप्). Such as - अर्या, क्षत्रिया.

(vii) - The feminine affix - टाप् (अजाद्यतष्टाप्), in stead of ङीष् (२४३-स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्), is to be employed optionally after a word that (a) - the penultimate letter if not conjoined, (b) should be a sub-ordinate in a compound and (c) should be the part of the body having the short अ as a final letter. For example - केशानतिक्रान्ता अतिकेशा, चन्द्रमुखा, सुगुल्फा, सुशिखा &c.

(viii) - The feminine affix - ङीष् is not liable to be employed after a word ending with क्रोड or a polysyllabic word (वहु-अच्), when denoting a part of the body by contravening the precept २४३-स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्. Such as - कल्याणक्रोडा, सुजघना &c. (२४४-न क्रोडादिवह्वचः).

(ix) - The feminine affix - ङीष् is not liable to be employed after an appellative that ends with the word नख or मुख by contravening the precept २४३-स्वाङ्गाच्चोपसर्जनादसंयोगोपधात्. Such as - गौरमुखा (२४५- नखमुखात्संज्ञायाम्). शूर्पणखा (२४६-पूर्वपदात्संज्ञायामगः).

(x) - The feminine affix - टाप्, instead of ङीष्, is to be employed after a word if that is (a) - an expressive of kind or class (caste), (b) - an invariably feminine (particular class) and (c) - represented by the य् as a penultimate. Such as - मुण्डा, बलाका, क्षत्रिया (२४७-जातेरस्त्रीविषयादयोपधात्).

2 - The feminine affix - ङीप्.

(i) - The affix - ङीप् is to be employed after the crude word that ends with उगित् (उक् इत्). Such as - भवती, भवन्ती, पचन्ती, दिव्यन्ती &c. (२२८-उगितश्च).

(ii) - The feminine affix - ङीप् is to be employed after a principal word (अनुपसर्जन) of a compound, if that ends with an affix - टित्-ढ्-अण्-अञ्-द्वयसज्-दध्नञ्-मात्रच्-तयप्-ठक्-ठञ्-कञ् or क्वरप् having the short - अ as a final letter. Such as - कुरुचरी, नदी, देवी, सौपर्णेयी, ऐन्द्री, औत्सी, उरूद्वयसी, ऊरूदध्नी, ऊरूमात्री, पञ्चतयी, आक्षिकी, प्रास्थिकी, लावणिकी, यादृशी, इत्वरी &c. (२२९-टिड्ढाणञ्-द्वयसज्- दध्नञ्-मात्रच्-तयप्-ठक्-ठञ्-कञ्-क्वरपः).

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(iii) - According to *Kātyāyana*, the feminine affix - ङीप् is to be the final of words ending with the affixes नञ्-स्नञ्-ईकक् & ख्युन् and the words तरुण & तलुन. Such as - स्त्रैणी, पौंस्नी, शक्तीकी, आढ्यङ्करणी, तरुणी, तलुनी &c. (नञ्स्नञीकक्ख्युंस्तरुणतलुनानामुपसंख्यानम्).

(iv) - A crude word ends with the affix - यञ् is to be employed with the feminine affix - ङीप् at the end. Such as - गार्गी. (२३०-यञश्च & २३१-हल- स्तद्धितस्य).

In the opinion of ancient grammarians, the option of employing the affix - ष्फ after the word ending with यञ् is to be executed and such affix ष्फ shall be regarded as a तद्धित and the feminine affix - ङीष् is to be employed at the end. Such as - गार्गायणी (२३२-प्राचां ष्फ तद्धितः & २३३- षिद्गौरादिभ्यश्च).

(v) - With the word, expressive of early age, if that ends with the short अ, the feminine affix - ङीप् is to be the final. Such as - कुमारी &c. (२३४-वयसि प्रथमे).

(vi) - Let there be the feminine affix - ङीप् comes after a word of द्विगु compound that ends in a short अ and do not come under the अजादिगण. Such as - त्रिलोकी &c. (२३५-द्विगोः).

(vii) - The feminine affix - ङीप् comes after a crude word optionally, if that is - (a) an expressive of colour, (b) ending in a vowel that is gravely accented, (c) having the letter त् as a penultimate and (d) not being a subordinate in a compound. In such an event, the penultimate त् is to be substituted by न्. Such as - एनी, रोहिणी &c. (२३६-वर्णादनुदात्तात्तोपधात्तो नः).

3 - The feminine affix - ङीष्.

(i) - The feminine affix - ङीष् is to be the final of the words ending with षीत् and the group of words गौर &c. Such as - गार्गायणी, नर्तकी, गौरी &c. (२३३-षिद्गौरादिभ्यश्च) .

According to *Kātyāyana*, आम् is to be the optional augment with अनडुह् (a word of the group of गौर &c.) when implied to the feminine nature with the affix - ङीष्. Such as - अनडुही, अनड्वाही (आमनडुहः स्त्रियां वा).

(ii) - The option of a feminine affix - ङीष् is to be the final of a word that is expressive of a quality and ends in short उ. Such as - मृद्वी &c. (२३७-वोतो गुणवचनात्).

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(iii) - The option of a feminine affix - ङीष् is to be the final of the group of words वहु &c.. Such as - वह्वी &c. (२३८-बह्वादिभ्यश्च).

(iv) - According to *Kātyāyana*, the option of a feminine affix - ङीष् is to be the final of a word with कृत् affix that ends with the vowel इ, but not when connected with a क्तिन् affix. Such as - रात्री &c. (कृदिकारदक्तिनः).

(v) - Some grammarians say that the option of a feminine affix - ङीष् is to be the final of any word (with or without a कृत् affix) that ends with the vowel इ, but not in the occasion of क्तिन् affix. Such as - शकटी &c. (सर्वतोऽक्तिन्नर्थादित्ययेके).

(vi) - The affix - ङीष् is to be the final, if a masculine is employed to denote its feminine in virtue of matrimonial relation. Such as - गोपस्य स्त्री गोपी &c. (२३९-पुंयोगादाख्यायाम्).

In place of the vowel - अ that stands before the letter क, as a persistent in an affix, the vowel - इ is to be the substitute if the feminine affix - आप् follows. Such as - गोपालिका (पालकान्तान्न).

(vii) - When the feminine form of सुर्य is meant to his mortal (worldly) wife (सूर्यस्य स्त्री मानुषी), the feminine affix - ङीष् (ई) comes after, instead of the चाप् (आ). Such as - सूरी, कुन्ती (सूर्याऽगस्त्ययोश्छे च ङ्या च। यलोपः).

(viii) - आनुक् (आन्) is to be the augment of these crude words - इन्द्र, वरुण, भव, शर्व, रुद्र, मृड, हिम, अरण्य, यव, यवन, मातुल & आचार्य and at the same time the feminine affix - ङीष् is to be the final. Such as - इन्द्रस्य स्त्री इन्द्राणी, वरुणानी, भवानी, शर्वाणी, रुद्राणी, मृडानी (२४-इन्द्रवरुणभवशर्वरुद्रमृडहिमारण्ययवयवनमातुलाचार्याणामानुक्).

(ix) - Let there be the augment आनुक् (आन्) with हीम (snow) and अरण्य (forest) in the sense of greatness and at the same time the feminine affix - ङीष् is to be employed after. Such as - महद्धिमं हिमानी, महदरण्यम् - अरण्यानी (हिमारण्ययोर्महत्त्वे).

(x) - Let there be the augment आनुक् (आन्) with यव (barley) in the sense of fault (defect) and at the same time the feminine affix - ङीष् is to be employed after it. Such as - दुष्टोयवो यवानी (यवाद्दोषे).

(xi) - Let there be the augment आनुक् (आन्) with यवन (Greek) in the sense

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of hand writing or script and at the same time the feminine affix - ङीष् is to be employed after. Such as - यवनानां लिपिर्यवनानी (यवानाल्लिप्याम्).

(xii) - Let there be the optional augment आनुक् (आन्) with मातुल (maternal uncle) and उपाध्याय (scriptural preceptor) and at the same time the feminine affix - ङीष् is to be employed after. Such as - मातुलस्य स्त्री मातुलानी, उपाध्यायानी (मातुलोपाध्याययोरानुग्वा).

In absence of this optional additional rule, without the augment of आनुक्, only the feminine affix - ङीष् is to be the final. Such as - मातुली, उपाध्यायी (पुंयोगादाख्यायाम्).

(xiii) - Let there be the augment आनुक् (आन्) with आचार्य (the wife of scriptural preceptor) and at the same time the feminine affix - ङीष् is to be employed after by contravening the rule - अट्कुप्वाङ्नुम्व्यवायेऽपि. Such as - आचार्यस्य स्त्री आचार्यानी (आचार्यादणत्वं च).

(xiv) - When the word retains its own sense (स्वार्थे - that of a person belong to the class), let there be the optional augment आनुक् (आन्) with अर्य (a man of vaiśya class) and क्षत्रिय (a man of kṣatrīya class) and at the same time the feminine affix - ङीष् is to be employed after. Such as - अर्यस्य स्त्री अर्याणी, क्षत्रियाणी (अर्यक्षत्रियाभ्यां वा स्वार्थे).

In absence of this optional additional rule (अर्यक्षत्रियाभ्यां वा स्वार्थे), the feminine affix - टाप् is to be the final (अजाद्यतष्टाप्). Such as - अर्या, क्षत्रिया. Also third option of the feminine affix - ङीष् is also to be the final according to the precept पुंयोगादाख्यायाम् in addition to the precepts अर्यक्षत्रियाभ्यां वा स्वार्थे and अजाद्यतष्टाप्. Such as - अर्यस्य स्त्री अर्यी and क्षत्रियस्य स्त्री क्षत्रियी (पुंयोगादाख्यायाम्).

(xv) - The feminine affix - ङीष् is to be the final after the word क्रीत that ends in short अ and initiated by a word in an instrumental case. Such as - वस्त्रक्रीती. Sometimes it is restricted (क्वचिन्न) as धनक्रीता (२४२-क्रीतात्करणपूर्वात्).

(xvi) - The feminine affix - ङीष् is optionally employed after a word if (i) the penultimate letter if not conjoined (युक्ताक्षर), (ii) it is a subordinate in a compound and (iii) denotes the part of the body having the short अ as a final letter. For example - केशानतिक्रान्ता अतिकेशी, चन्द्रमुखी (२४३-स्वाङ्गाच्चोपसर्जनाद- संयोगोपधात्).

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(xvii) - The feminine affix ङीष् is to be employed after the word if that is an expressive of kind or class (caste), not an invariably feminine (particular class) and the letter य् is not a penultimate. Such as - तटी, वृषली, कठी, बह्वृची (२४७-जातेरस्त्रीविषयादयोपधात्).

(xviii) - The words हय-गवय-मुकय-मनुष्य-मत्स्य &c. having the letter - य् as a penultimate, are the exceptions for restriction of the feminine affix ङीष् at the end. Such as - हयी, गवयी, मुकयी (योपधप्रतिषेधे हयगवयमुकयमनुष्य- मत्स्यानामप्रतिषेधः). हलस्तद्धितस्येति यलोपः - मनुषी. यलोपः - मत्सी (मत्स्यस्य ङ्याम्).

(xix) - The feminine affix - ङीष् is to be employed after the word ending in short इ if that is expressing the race of men. Such as - दाक्षी (२४८-इतो मनुष्यजातेः).

4 - The feminine affix - आप् (टाप्, डाप्, चाप्) is substituted by the इ.

In place of the short अ that stands before the letter क, as a persistent in an affix, the short इ is to be the substitute if follows the feminine affix - आप्. Such as - गोपालिका (पालकान्तान्न), अश्वपालिका, सर्विका, कारिका (२४०-प्रत्ययस्थात्कात्पूर्वस्यात इदाप्यसुपः).

5 - The feminine affix - ऊङ्.

(i) - The feminine affix ऊङ् is to be employed after the word ending in short उ, if the य् does not stand as a penultimate and that is an expressive of human race. Such as - कुरूः (२४९-ऊङुतः).

(ii) - The feminine affix ऊङ् is to be employed after the word पङ्गु ending in short उ, (though the letter य् is not a penultimate) though not expressing the class essence. Such as - पङ्गूः (२५०-पङ्गोश्च).

(iii) - The feminine affix - ऊङ् is employed after श्वशुर and the short उ and the short अ are to be elided there, Such as - श्वश्रूः (श्वशुरस्योकाराकारलोपश्च).

(iv) - The feminine affix - ऊङ् is to be employed after a crude word that begins with an object of comparison and ends with the word ऊरु. Such as - करभोरूः (२५१-ऊरूत्तरपदादौपम्ये).

(v) - Also the feminine affix - ऊङ् is to be employed after a crude word

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that begins with संहित or शफ or लक्षण or वाम not being an object of comparison and ends with the word ऊरु. Such as - संहितोरुः, शफोरुः, लक्षणोरुः, वामोरुः (२५२-संहितशफलक्षणवामादेश्च).

6 - The feminine affix - ङीन्.

(i) - The feminine affix ङीन् (ई) is to be employed after the crude words शार्ङ्गरव &c. or a word that ends with the affix - अञ् (अ), that is an expressive of kind or race. Such as - शार्ङ्गरवी, बैदी, ब्राह्मणी (२५३-शार्ङ्गरवाद्यञो ङीन्).

(ii) - The feminine affix - ङीन् (ई) is to be employed after the words नृ & नर and at the same time a वृद्धि is to be substituted there. Such as - नारी (नृनरयोर्वृद्धिश्च).

6 - The feminine affix - ति.

The feminine affix - ति is to be employed after the word युवन्. Such as - युवतिः (२५४-यूनस्ति).

शास्त्रान्नरे प्रविष्टानां बालानां चोपकारिका।
कृत्वा वरदराजेन लघुसिद्धान्तकौमुदीम्।।

The Laghusiddhāntakaumudī, "the abridged elucidation on established truth", was made by śrī Varadarāja, is helpful for those who are enrolled in other studies and for the unacquainted beginners.

।। इति श्रीवरदराजाचार्यकृता लघुसिद्धान्तकौमुदीम्।।

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पारिभाषिक-शब्दप्रकरणम्।

(The Chapter on Technical Terminology).

1. अङ्ग *(aṅga)* (the base of a word or an inflective base) - A linguistic expression beginning with the entity to which an affix is ordained to be attached. In other words - if an affix follows, the first member (word) is called as *aṅga*. Such as - राम + सु, the first member (word) - राम is called as *aṅga*. (यस्मात्प्रत्ययविधिस्तदादिप्रत्ययेऽङ्गम्).

2. अधिकरण *(adhikaraṇa)* (Location or receptacle) - When the relation subsisting by the Agent or the Object (action) with the site or location, that location or base is to be termed as *adhikaraṇa*. (१३०- आधारोऽधिकरणम्). The seventh case-affix is employed in the inflection of the locative case (अधिकरणकारक).

3. अनुदात्त *(anudātta)* (gravely accented/low pitch) - A vowel when uttered in the lower half of the specified articulating organ, that is called as *anudātta*. (७-नीचैरनुदात्तः).

4. अनुनासिक *(anunāsika)* (nasality) - A letter articulated in the mouth with the association of the nose is called as *anunāsika* (अनुनासिक). (९-मुखनासिकावचनोऽनुनासिकः).

5. अनुबन्ध *(anuvandha)* - An indicatory (इत्) that denotes some peculiarity of the word to which it is attached. (इत्संज्ञायोग्यत्वमनुबन्धत्वम्).

6. अनुवृत्ति *(anuvṛtti)* (annotation, repetition) - Un-specified (unuttered) words those are annotated from other aphorisms to manifest the concised meaning of an aphorism. (सूत्रेष्वदृष्टं पदं सूत्रान्तरादनुवर्तनीयं सर्वत्र - १-हलन्त्यन्).

7. अनुस्वार *(anusvāra)* - A speech sound that is exclussively produced by the nose or a dot above the vowel (अं) that is pronunciative with the association of nose is called अनुस्वार. (नासिकाऽनुस्वारस्य).

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8. **अन्यतरस्याम्** *(anyatarasyām)* (optionally, either of the two, in both ways) - A rule sometimes imperative and sometimes forbidden. (७५-झयो होऽन्यतरस्याम्).

9. **अन्वादेश** *(anvādeśa)* (by the re-employment) - Which has been previously employed to direct some operations, if quoted repeatedly with reference is called अन्वादेश. (किञ्चित्कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः द्वितीयाटौस्स्वेनः).

10. **अपृक्त** *(apṛkta)* - An affix consisting of a single letter is called अपृक्त. (अपृक्त एकाल् प्रत्ययः).

11. **अपादान** *(apādāna)* (ablation) - When there is a departure or separation from the fixed point, that is called ablation or अपादान. (१२७-ध्रुवमपायेऽपादानम्). In the inflection of the अपादानकारक, the fifth case-affixes (ङसि भ्याम् भ्यस्) are to be employed.

12. **अभ्यस्त** *(abhyasta)* - According to Aṣṭādhyāyī, the reduplication of a verbal root/stem is called अभ्यस्त, where both are taken together. Such as - ददत् (उभेऽभ्यस्तम्। ६।१।५).

13. **अभ्यास** *(abhyāsa)* - Where the reduplication of a verbal root/stem is spoken of, the first one is called अभ्यास. Such as - भूव् भूव् (पूर्वोऽभ्यासः).

14. **अवसान** *(avasāna)* - A pause (विराम) is called अवसान where succeeding letter is found absent (विरामोऽवसानम्).

15. **अव्यय** *(avyaya)* - (an indeclinable, not liable to change, immutable, imperishable) - सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु। वचनेषु च सर्वेषु यन्न व्येति तदव्ययम्।। The स्वरादिगण (heaven &c.) and निपात (particles) are called indeclinables or अव्यय (स्वरादिनिपातमव्ययम्).

16. **अव्ययीभाव** *(avyayībhāva)* - When the abstract idea (भाव) of a word is converted into an indeclinable (अव्यय) of the same sense, and by conjoining with the noun a compound is constituted, that is called अव्ययीभाव (१३५-अव्ययीभावः).

17. **आगम** *(āgama)* (augment) - Any addition or insertion of letter (s) is called आगम or अवयव. आगमो मित्रवत् (८५-डः सि धुट्).

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18. आत्मनेपद *(ātmanepada)* (a voice for one's self) - A verbal root (धातु) when ends with the tense affix तङ् (त, आताम्, झ, थास्, आथाम्, ध्वम्, इट्, वहि & महिङ्) also the participial affixes - शानच् & कानच् and reverts to the Agent (कर्ता) himself is regarded as आत्मनेपद (तङानावात्मनेपदम्).

19. आदेश *(ādeśa)* (a substitute) - In any replacement, which one takes place is called as आदेश (substitute). Such as - the यण् is substituted in place of the इक् (आदेशः शत्रुवत्).

20. आप् *(āp)* The feminine-affixes टाप्, चाप् and डाप् are called as आप्. When these feminine-affixes are ending in a word that is called आवन्त.

21. आमन्त्रित *(āmantrita)* (invited) - The first nominal-affixes (सु, औ and जस्) if employed with the Vocative case (सम्बोधन), are to be called as आमन्त्रित.

22. आम्रेडित *(āmreḍita)* (reduplication) - A word which is uttered twice, the subsequent word be called as आम्रेडित. Such as - कान् कान् (९९-तस्य परमाम्रेडितम्).

23. आर्धधातुक *(ārdhadhātuka)* (applicable to half the verbal roots) - The affixes (like स्य, तासि &c.) other than तिङ् and शित् if subjoined to a verbal root be called आर्धधातुक. तिङ् and शित् when employed with the tense - लिट् and आशीर्लिङ्, these are also called as आर्धधातुक. (आर्धधातुकं शेषः).

24. इत् *(it)* (an indicatory which causes letters for elision) - If specified, the final consonant (१-हलन्त्यम्) and the nasal vowel (२८-उपदेशेऽजनुनासिक इत्) are termed as इत्. Also letters are liable for elision in these precepts - आदिर्ञिटुडवः, षः प्रत्ययस्य, चुटू , लशक्वतद्धिते &c.

25. उदात्त *(udātta)* (acutely accented/the high pitch) - A vowel when uttered in the upper half of the specified articulating organ, that is called as उदात्त (७-उच्चैरुदात्तः).

26. उपदेश *(upadeśa)* (specification) - The उपदेश is an original enunciation by *Pāṇini* that signifies the technical treaties in grammar viz. प्रत्यय (an affix), शिवसूत्र, आदेश (a substitute), आगम (an augment), धातुपाठ (a verbal root) and गणपाठ (a series of words or roots belonging to same rule and called after the first word of that series - भू आदि गण = भ्वादि गण etc.) (१-हलन्त्यम्).

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27. **उपधा** *(upadhā)* (Penultimate) - The letter prior to the final of a word is called उपधा. Such as - हरि (ह् अ र् इ), the र् is called उपधा (अलोऽन्त्यात् पूर्व उपधा).

28. **उपध्मानीय** *(upadhmānīya)* - The aspirate symbol ≍ (half a visarga) when used before प् & फ् as ≍ प् & ≍ फ् is called उपध्मानीय (उपूपध्मानीयानां ओष्ठौ).

29. **उपपद** *(upapada)* (a title attributed to a secondary word in a compound/ sentence) - In the series of verbal roots (धातुगण), the root which is predicated by the seventh case-affix (कर्मण्यण्), that is called as an उपपद (१८२- तत्रोपपदं सप्तमीस्थम्).

30. **उपसंख्यानम्** *(upasaṅkhyānam)* (an additional enumeration or a supplementary addition) - This word is used by the authors of *Vārtika* while extending some rules with the aphorisms made by पाणिनि. (अक्षादूहिन्यामुपसंख्यानम्).

31. **उपसर्ग** *(upasarga)* (a preposition prefixed to roots) - The series - प्र &c. if prefixed to a verb are to be termed as prepositions (उपसर्ग). Such as - प्र = before, परा = opposite, अप = off, सम् = with, अनु = after, अव = down, निस् (निर्) = out, दुस् (दुर्) = ill, वि = apart, आङ् = as far as, नि = within, अधि = over, अपि = also, अति = beyond, सु = well, उद् = up, अभि = opposite, प्रति = towards, परि = around & उप = next to / near to. (३५-उपसर्गाः क्रियायोगे).

32. **उपसर्जन** *(upasarjana)* (secondary) - In the compound or derivation, a word if loses its original independent character and determines the sense of another word be called as *upasarjana*. In the rules of a compound, let that word which is exhibited in the first case-affix be called as *upasarjana*. (१३७-प्रथमानिर्दिष्टं समास उपसर्जनम् and १८०-एकविभक्ति चाऽपूर्वनिपातः).

33. **एकादेश** *(ekādeśa)* (single substitute) - When a single substitute employed for both the prior and subsequent, is called एकादेश. (२७-आद्गुणः).

34. **करण** *(karaṇa)* (the sense expressed by the Instrumental case) - The premier assistant (auxiliary) in accomplishment of an action is to be termed as Instrument (करण). (१२२-साधकतमं करणम्). In the inflection of the करणकारक, the third case-affixes (टा भ्याम् भिस्) are to be employed.

35. **कर्त्ता** *(kartā)* (a doer, a performer) - By means of any action, whatever is arbitrarily expressed to the Agent be termed as कर्ता (क्रियासंपादकः कर्ता)

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(१२१-स्वतन्त्रः कर्ता). In the inflection of the कर्तृकारक the first case-affixes (सु औ जस्) are to be employed.

36. कर्म *(karma)* (the object) - The desirable object which the Agent achieves by means of action is to be termed as accusative case, (कर्तुर्व्यापारप्रयोज्य-फलवत्त्वप्रकारेच्छानिरूपितविषयताश्रयत्वं कर्म) (११८-कर्तुरीप्सिततमं कर्म). In the inflection of the कर्मकारक, the second case-affixes (अम् औट् शस्) are to be employed.

37. कर्मधारय *(karmadhāraya)* - The Compound कर्मधारय why so named does not seem to be elsewhere. It literally means - which holds the object (कर्म). Where the case-affix (विभक्ति) of each members lying in the same receptacle (समानाधिकरण) is called कर्मधारय. (तत्पुरुषभेदः-कर्मधारयः) (१६९-तत्पुरुषः समानाधिकरणः कर्मधारयः).

38. कारक *(kāraka)* - The relation subsisting between a noun and a verb in a sentence (syntax) is called कारक (साक्षात्-क्रियान्वयित्वं कारकत्वम्). These relations subsisting between the words in a sentence are of six types viz. कर्तृ, कर्म, करण, संप्रदान, अपादान & अधिकरण.

39. कित् *(kit)* - In an उपदेश (आगम) where the final क् is termed as इत् (क् इत् यस्य कित्). Such as - तुक् is an आगम (augment) where the final क् is termed as इत् and liable to be the subsequent augment (अन्त अवयव). (८८-शि तुक्).

40. कृत् *(kṛt)* (a class of affixes used with roots for the derivation of nouns, adjectives &c.) - In the series of verbal roots (धात्वधिकार), the affixes ending other than तिङ्, are called कृत् प्रत्यय. A word ending in a कृत् affix is called कृदन्त (कृदतिङ्).

41. कृत्य *(kṛtya)* (a class of affixes used to form potential or future passive participle) - A series of affixes viz. तव्य, तव्यत्, अनीयर्, यत्, क्यप्, ण्यत् & केलिमर्, are designated as कृत्य (कृत्याः).

42. गति *(gati)* (a term for prepositions and some adverbial prefixes i.e. अलम्, तिरस् &c. when connected with verbal roots) - The prepositions प्र &c. when combined with a verb are called as गति and उपसर्ग also. (गतिश्च).

43. गुण *(guṇa)* - अ, ए and ओ are called as गुण (२५-अदेङ्गुणः).

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44. गुरु *(guru)* - If a cluster of consonants follow, the short vowel is termed as गुरु (संयोगे गुरु). Also a long vowel is termed as गुरु when a consonant follows (दीर्घं च).

45. गोत्र *(gotra)* - If the subsequent generation like grand son &c. is to be employed with a view to अपत्य (posterity), that is to be termed as गोत्र (अपत्यं पौत्रप्रभृति गोत्रम्).

46. घ *(gha)* - The comparative affix - तरप् (तर) and the superlative affix - तमप् (तम) are called घ (तरप्तमपौ घः).

47. घि *(ghi)* - Excepting the word सखि, rest of the words ending in short इ or उ are called घि. (शेषो घ्यसखि).

48. घु *(ghu)* - The verbal roots initiated with दा such as - (i) डुदाञ् (दा - to give) of जुहोत्यादिगण, (ii) दाण् (दा - to give) of भ्वादिगण, (iii) दो (to cut) of दिवादिगण and (iv) देङ् (दे - to protect) of भ्वादिगण, and the verbal roots initiated with धा such as - (i) डुधाञ् (धा - to hold) of जुहोत्यादिगण and (i) धेट् (धे - to drink) of भ्वादिगण, are called घु except the verbal roots दाप् (दा - to cut) and दैप् (दै - to purify). (दाधा घ्वदाप्).

49. जिह्वामूलीय *(jihvāmūlīya)* (Sublingual) - **The symbol** ϗ (half a visarga), when used prior to the क & ख as ϗ क & ϗ ख, originated from the root of the tongue, is called जिह्वामूलीय. (जिह्वामूलीयस्य जिह्वामूलम्).

50. टि *(ṭi)* - The final vowel of a word along with the subsequent consonant, if any, is called as टि. Such as - शक (श्अक्अ), पतत् (प्अत्अत्) (३९-अचोऽन्त्यादि टि).

51. टित् *(ṭit)* - In an उपदेश (so to say an आगम), where the final ट् is termed as इत् (ट् इत् यस्य) that is called टित्. Such as - धुट् is an आगम (augment) where the final ट् is termed as इत् and liable to be the prior augment (आदि-अवयव). (८५-डः सि धुट्).

52. तङ् *(taṅ)* - The आत्मनेपद (a voice for one's self) tense-affixes viz. - त, आताम्, झ, थास्, आथाम्, ध्वम्, इट्, वहि & महिङ् are regarded as तङ् (starting from त and ending in ङ्) (तङानावात्मनेपदम्).

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53. तत्पुरुष *(tatpuruṣa)* - That is called तत्पुरुष (the compound on case-termination) where the second (last) element is considered to be the principal word and the main cause of the aggregation. The term तत्पुरुषः (His man) is a regulating expression up to the precept - क्त्वा च २।२।२२, prior to बहुव्रीहि. The compound so called तत्पुरुषः because of the demonstrative pronoun of the word राजन् (राजपुरुषः) is substituted by तत् (his) and forms the compound तत्पुरुषः, (his man) which is taken as the type and name of the class.

54. तद्धित *(taddhita)* - These affixes starting from ४।१।७६ up to the end of the Fifth Lecture of the *Aṣṭādhyāyī* are to be termed as तद्धित (तेभ्यः प्रयोगेभ्यः हिताः). Its limitation is confined up to the end of the Fifth Lecture and all of the affixes employed by the aphorisms are to be regarded as तद्धित (१४४-तद्धिताः).

55. तद्राज *(tadrāja)* - The affixes अञ् &c. employed after words in the sense of progeny are called तद्राज (the king thereof) when the name of a country (जनपद) denotes a dynasty (क्षत्रिय) &c. (ते तद्राजाः).

56. तिङ् *(tiṅ)* - तिङ् is a प्रत्याहार which is constituted by the tense-affix - तिप्, तस्, झि, सिप्, थस्, थ, मिप्, वस्, मस् (परस्मैपदम्) and त, आताम्, झ, थास्, आथाम्, ध्वम्, इट्, वहि & महिङ् (आत्मनेपद) (लः परस्मैपदम्).

57. द्वन्द्व *(dvandva)* - A set of several words ending with सुप् when stands in a relation expressing by the indeclinable - च, that set is to be optionally compounded and called द्वन्द्व (the aggregative Compound). (२१४-चार्थे द्वन्द्वः).

58. द्विगु *(dvigu)* - If a numeral exists as first member in a तत्पुरुष समास, that is called द्विगु समास (Compound of two cows). (१७०-संख्यापूर्वो द्विगुः), The another sub-division of the समानाधिकरण तत्पुरुष (कर्मधारय) called द्विगुसमास in which a numeral is compounded with a noun. (कर्मधारय भेदो द्विगुः).

59. दीर्घ *(dīrgha)* (a Long vowel) - A द्विमात्रिक vowel (अच्) is called as दीर्घ (५-ऊकालोऽज्झ्रस्वदीर्घप्लुतः).

60. द्वित्व *(dvitva)* - Which is employed twice is called द्वित (reduplication) (१८-अनचि च).

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61. **धातु** *(dhatu)* - The verbal roots mentioned in भ्वादिगण are to be termed as धातु, if they proclaim the sense of any action (पठति - reading, गच्छति - going &c.). The roots pertaining to भ्वादिगण are not to be defined as धातु, when they correspond to any meaning other than the actions or verb, as भू means पृथिवी (the earth) etc. (३६- भूवादयो धातवः). Also words those are ending with the affixes - सन्, क्यच्, काम्यच्, क्यङ् &c. be called धातु (सनाद्यन्ताः धातवः).

62. **नदी** *(nadī)* - Words ending in ई and ऊ (long form) are treated as feminine nature and called नदी (यूस्त्र्याख्यौ नदी).

63. **निपात** *(nipāta)* (a particle as indeclinable) - Words belonging to the series of indeclinables (चादिगण) and prepositions (प्रादिगण) if signifying to an inanimate, are to be called as निपात (५३-चादयोऽसत्वे and ५४-प्रादयः).

64. **निपातन** *(nipātana)* (an exception) - Any operations if made without employing a precept (सूत्र) is to be called निपातन (लक्षणं विनैव निपतति प्रवर्तते लक्ष्येषु इति निपातनम्).

65. **निष्ठा** *(niṣṭhā)* - These affixes - क्त (त) and क्तवतु (तवत्) are called निष्ठा (क्तक्तवतु निष्ठा).

66. **पद** *(pada)* (inflected word) - Let that which ends in सुप् प्रत्यय and तिङ् प्रत्यय be termed as पद or Inflected Word. (१४-सुप्तिङन्तं पदम्).

67. **पररूप** *(pararūpa)* - When the subsequent one (पररूप) takes place for both of the prior (पूर्व) and next (पर) as a substitute, that is called पररूप (३८-एङि पररूपम्).

68. **परसवर्ण** *(parasavarṇa)* - When the subsequent homogeneous letter follows, that is called परसवर्ण and the operation thereon is to be the subsequent one (७९-अनुस्वारस्य ययि परसवर्णः).

69. **परस्मैपद** *(parasmaipada)* (transitive verb) - A verbal root (धातु) when ends with the tense- affix तिङ् (exclusively - तिप्, तस्, झि, सिप्, थस्, थ, मिप्, वस् & मस्) and reverts to other than the Agent is regarded as परस्मैपद (लः परस्मैपदम्).

70. **पुंवत्** *(puṁvat)* - Like a masculine. **पुंयोगात्** *(puṁyogāt)* - By virtue of matrimonial relation. (२३९ -पुंयोगादाख्यायाम्).

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71. पूरण *(pūraṇa)* - The affix which completes the numeral or any of its part is called पूरण (तस्य पूरणे डट्).

72. पूर्वरूप *(pūrvarūpa)* - When the prior one (पूर्वरूप) takes place for both of the prior (पूर्व) and the subsequent (पर) as a substitute, that is called पूर्वरूप (३८-एङः पदान्तादति).

73. पूर्वसवर्ण *(pūrvasavarṇa)* - When a homogeneous letter comes after a letter of same class, that is called पूर्वसवर्णः (a homogeneous to the prior) and any operation thereon is to be the prior one (प्रथमयोः पूर्वसवर्णः).

74. प्रकृतिभाव *(prakṛtibhāva)* (can never be changed at any cost, even if rule privides) - That which remains invariably unchanged is called प्रकृतिभाव (४४-सर्वत्र विभाषा गोः).

75. प्रगृह्य *(pragṛhya)* (excepted vowel) - A vowel exhibited in certain occasion is termed as प्रगृह्य and the euphonic coalition thereon remains invariably unaltered, even if a vowel follows. (५०-प्लुतप्रगृह्या अचि नित्यम्).

76. प्रत्याहार *(pratyāhāra)* - A comprehension of several letters into one syllable is called a प्रत्याहार. By conjoining the initial letter with the final इत् of the माहेश्वरसूत्र or the series of सुप् and तिङ् affixes, the प्रत्याहार is constituted. 44 kinds of *pratyāhāras* are found in sanskrit grammar. (४-आदिरन्त्येन सहेता).

77. प्रयत्न *(prayatna)* (effort) - While articulating a letter, the effort made inside and outside the oral cavity is called *prayatna.* These are of two types - internal effort and external effort. The internal effort is subdivided into five and the external effort into eleven kinds (१०-तुल्यास्यप्रयत्नं सवर्णम्).

78. प्रातिपदिक *(prātipadika)* - A crude (an un-inflected) form of a meaningful word (except a verbal root, an affix or a word ending in affix), is called a *prātipadika.* Also words ending in a कृत् affix, a तद्धित affix and a compound is called प्रातिपदिक. (अर्थवदधातुरप्रत्ययः प्रातिपदिकम् and कृत्तद्धितसमासाश्च).

79. प्लुत *(pluta)* (Prolated vowel) - a त्रिमात्रिक vowel (अच्) is called as प्लुत (५-ऊकालोऽज्झ्रस्वदीर्घप्लुतः).

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80. बहुव्रीहि *(bahuvrīhi)* (the attributive Compound) - Where all the elements are attributed to another word as its adjective. Such as - पीतं अम्बरं यस्य सः = पीताम्बरः (Lord *Kṛṣṇa*). When more words ending in first case-affix attribute or denote the same thing as another word, is called बहुव्रीहि समास (१९५-अनेकमन्यपदार्थे).

81. भ *(bha)* - The first word is called as भ, when an affix initiated by the य or a vowel or a स्वादि affix except the सर्वनामस्थान (starting from सु and ending in कप् in the 4th. and 5th. chapter of *Aṣṭādhyāyī*) follows. (यचि भम्).

82. भाषितपुंस्क *(bhāṣitapuṁska)* - A word when employed in the sense of a masculine as well as a neuter that is called भाषितपुंस्क (तृतीयादिषु भाषितपुंस्क पुंवद् गालवस्य).

83. मात्रा *(mātrā)* - The prosodical length or time required for articulation of a letter in term of units is called मात्रा. One मात्रा is equal to the twinkling of the eyes (निमेष). The एकमात्रिक, द्विमात्रिक and त्रिमात्रिक vowels are to be designated as ह्रस्व (short), दीर्घ (long) & प्लुत (prolated) respectively. The ancient Grammarians have exhibited illustrations in respect of prosodical length in term of units as -

एकमात्रो भवेद्ध्रस्वो द्विमात्रो दीर्घ उच्यते । त्रिमात्रस्तु प्लुतो ज्ञेयो व्यञ्जनं चार्ध मात्रकम्।।
चाषस्तु वदते मात्रां द्विमात्रं चैव बायसः । शिखी रौति त्रिमात्रं तु नकुलस्त्वर्धमात्रकम् ।।

84. युवा *(yuvā)* - If father is alive, in order of descent up to the fourth generation, the grand son is called युवा, but not the गोत्र (जीवति तु वंश्ये युवा).

85. लघु *(laghu)* - A short vowel is called लघु (ह्रस्वं लघु).

86. लुक् *(luk)* - The words लुक्, श्लु and लुप् are the synonymous terms of अदर्शन (disappearance). When an affix is employed with the designation of लुक्, that is to liable for elision (तस्य लोपः). (प्रत्ययस्य लुक्श्लुलुपः).

87. लुप् *(lup)* - The words लुक्, श्लु and लुप् are the synonymous terms of अदर्शन (disappearance). When an affix is employed with the designation of लुक्, that is to liable for elision (तस्य लोपः). (प्रत्ययस्य लुक्श्लुलुपः).

88. लोप *(lopa)* (elision) - A letter which is apparently present in articulation and subsequently disappears, is to be termed as लोप with substitution of a blank. (२-अदर्शनं लोपः).

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89. वार्तिक *(vārtika)* - Commenting on *Aṣṭādhyāyī, Maharṣi Kātyāyana* made an explanatory glossary (वार्तिक) by appending some supplementary rules which explain the meaning to that of (a) which was said, (b) which was left unsaid and (c) which was imperfectly said. उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्तते। तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः।।

90. विकल्प *(vikalpa)* (optionally, either of the two, in both ways) - A rule sometimes imperative and sometimes forbidden.

91. विभक्ति *(vibhakti)* (case-inflection) - The affixes सुप् and तिङ् are called विभक्ति. (विभक्तिश्च).

92. विभाषा *(vibhāṣā)* (optionally, either of the two, in both ways) - A rule sometimes imperative and sometimes forbidden. (न वेति विभाषा).

93. विसर्जनीय *(visarjanīya)* - A symbol of two dots (:) used with vowels (अः, कः, स्कः) is called विसर्जनीय or *visarga* (१०३-विसर्जनीयस्य सः).

94. वेट् *(veṭ)* - When the इट् takes place optionally as an augment (आगम) with a verbal root (धातु), that is called as वेट् (वा इट् वेट्).

95. वृद्ध *(vṛddha)* - Out of the constituting vowels in a word, if the first vowel is one among the वृद्धि (आ, ऐ or औ), that is called वृद्ध (वृद्धिर्यस्याचामादिस्तद् वृद्धम्).

96. वृद्धि *(vṛddhi)* - आ, ऐ & औ are termed as वृद्धि (३२-वृद्धिरादैच्).

97. शित् *(śit)* - The affix whose श् is termed as इत् and that comes under the purview of सार्वधातुक. शित् as a substitute, if directed against a word in genitive case, that is to be replaced against the whole word. (४५-अनेकाल् शित् सर्वस्य).

98. श्लु *(aṅga)* - The words लुक्, श्लु and लुप् are the synonymous terms of अदर्शन (disappearance). When an affix is employed with the designation of श्लु, that is to liable for elision (तस्य लोपः). (प्रत्ययस्य लुक्श्लुलुपः).

99. षट् *(ṣaṭ)* - A numeral (संख्या) if ends in the affix - डति is called षट् (डति च).

100. संख्या *(saṅkhyā)* (a numeral). The words - many (बहु), series (गण) and those ending in the affixes - वतु and डति are called संख्या (बहुगणवतुडति संख्या).

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101. संयोग *(saṁyoga)* (Conjunction). The coalition of consonants, separated by the intervening vowels, is to be termed as संयोग (१३-हलोऽनन्तराः संयोगः).

102. संहिता *(saṁhitā)* (Euphony). The closest proximity of the letters is to be termed as संहिता (१२-परः सन्निकर्षः संहिता).

103. सत् *(sat)* - The affixes - शतृ and शानच् are called सत् (तौ सत्).

104. समानाधिकरण *(samānādhikaraṇa)* - In the analytical statement of a compound, where the case-affix (विभक्ति) of each members lying in the same receptacle is called (समानाधिकरण). (१६९-तत्पुरुषः समानाधिकरणः कर्मधारयः).

105. समास *(samāsa)* (compound of words). The aggregation of two or more words into one without curtailing the total sense of the constituting words is called as समास (तत्र समसनं समासः).

106. सम्प्रदान *(sampradāna)* - The Agent when wishes to have a relation with the Recipient by means of gift, the relation (case) subsisting thereon is called सम्प्रदान (Dative). The fourth case-affixes (ङे भ्याम् भ्यस्) are to be inflected with the Recipient. (१२५-चतुर्थी सम्प्रदाने).

107. सम्प्रसारण *(samprasāraṇa)* - The substitution of the यण् प्रत्याहार in place of the इक् प्रत्याहार is called सम्प्रसारण (इग्यणः सम्प्रसारणम्).

108. सम्बुद्धि *(saṁbuddhi)* - The singular case-affix (सु) of Nominative case when employed with the Vocative case, that is called as सम्बुद्धि (एकवचनं सम्बुद्धिः).

109. सर्वनाम *(sarvanāma)* - The words सर्व &c. are called pronominal (pronoun). Such as - सर्व (all), विश्व (all), उभ (both), डतर (affix used for 'which of two'), डतम (affix used for 'which of many'), अन्य (other), अन्यतर (either), इतर (other), त्वत् (other), त्व (other), नेम (half), सम (all), सिम (whole) &c. (सर्वादीनि सर्वनामानि).

Also the following are called pronominal when implying a relation in 'time' and 'place', if they do not convey the sense of names. Such as - पूर्व (prior / east), पर (after), अवर (posterior), दक्षिण (south / right), उत्तर (inferior / other / north), अपर (other) and अधर (inferior / west).

The word स्वम् is treated as pronominal if signifies to 'own', but not to ज्ञाति (kinsman) or धन (property). The word अन्तर is treated as pronominal if signifies to वहिर्योग (outer) and उपसंख्यान (under).

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So also त्वद् (he, she, it, that), तद् (he, she, it, that), यद् (who, which, what), एतद् (this), इदम् (this), अदस् (this / that), एक (one), द्वि (two), युष्मद् (thou), अस्मद् (I), भवतु (your honour / your excellency), किम् (who / what) &c. are called pronominal (pronoun).

110. सर्वनामस्थान *(sarvanāmasthāna)* - The case-affixes - सुट् (सु, औ, जस्, अम् and औट्) contained in स्वादिगण (starting from सु and ending in कप् as mentioned in the 4th. and 5th. chapter of *Aṣṭādhyāyī*) are called सर्वनामस्थान, when they come after a word of masculine or feminine nature (but not after a neuter). (सुडनपुंसकस्य).

111. सवर्ण *(savarṇa)* - Those letters reciprocally called सवर्ण (Homogeneous), when their place of origin and internal efforts are almost the same. (१०-तुल्यास्य प्रयत्नं सवर्णम्). According to कात्यायन, the letters - ऋ & ऌ are termed mutually homogeneous although they are of separate origin (ऋऌवर्णयोः मिथः सावर्ण्यवाच्यम्).

112. सार्वधातुक *(sārvadhātuka)* (applicable to whole of the verbal roots) - The tense-affixex तिङ् (तिप्, तस्, झि, सिप्, थस्, थ, मिप्, वस्, मस्, त, आताम्, झ, थास्, आथाम्, ध्वम्, इट्, वहि & महिङ्) and the affix called शित् (the initial श् of which is termed as इत्) when employed except the tense लिट् and आशीर्लिङ्, those are called सार्वधातुक. (तिङ् शित् सार्वधातुकम्).

113. सुप् *(sup)* - Is a comprehension of all the case-affixes into one syllable and called सुप्. By conjoining the initial affix - सु with the final प् of the affix - सुप् the सुप् प्रत्यय is constituted. Such as - सु औ जस्, अम् औट् शस्, टा भ्याम् भिस्, ङे भ्याम् भ्यस्, ङसि भ्याम् भ्यस्, ङस् ओस् आम्, ङि ओस् & सुप्. These affixes are liable to be conjoined with crude words for the inflection of cases (विभक्ति) (१४-सुप्तिङन्तं पदम्).

114. सूत्र *(sūtra)* (aphorism or precept or a short rule). A concised rule that expresses its meaning elaborately is called a *sūtra* (अल्पाक्षरत्वे सति बह्वर्थबोधकत्वं सूत्रत्वम्). The Great *Aṣṭādhyāyī Vyākaraṇa* or 'the Grammar on Eight Lectures', consisting of 3978 succinct aphorisms.

115. स्वरित *(svarita)* (circumflexed accentuation) - A vowel when uttered with the combined characteristics of the acute (उदात्त) and grave (अनुदात्त) accentuations, that is called as स्वरित. (८-समाहारः स्वरितः).

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116. हल् *(hal)* - A comprehension of all the consonants into one syllable is called हल् प्रत्याहार. By conjoining the initial ह of the aphorism हयवरट् with the final ल् of the aphorism हल् of the माहेश्वरसूत्र, the हल् प्रत्याहार is constituted.

117. हेतु *(hetu)* (a Cause) - The agent who instigates the principal action or object (कर्म), is called as हेतु. Whatever is termed as हेतु, that is also called as Agent or Subject (कर्ता). (तत्प्रयोयको हेतुश्च).

118. ह्रस्व *(hrasva)* - An एकमात्रिक vowel (अच्) is called as ह्रस्व (a short vowel). (५-ऊकालोऽज्झ्रस्वदीर्घप्लुतः).

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This original text of Laghusiddhāntakaumudī by śrī Varadarāja is based on Pāṇinian grammar which is universally appreciated and has an age long tradition behind it. The writer has done an excellent job by presenting its exposition by using a very simple, lucid and easy to understand language along with distinctive illustrations. He has tried to reveal the mysteries of Pāṇinian aphorisims and elaborately deals with intricacies therein by useful explanations along with suitable examples.

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ISBN : 978-81-218-0218-0

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